

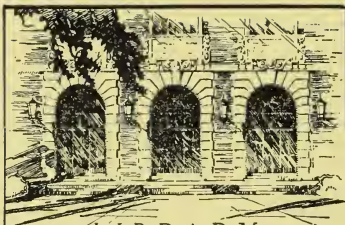
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**THE FIRST**  
**Wesley Foundation**

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**JAMES**  
**CHAMBERLAIN**  
**BAKER**  
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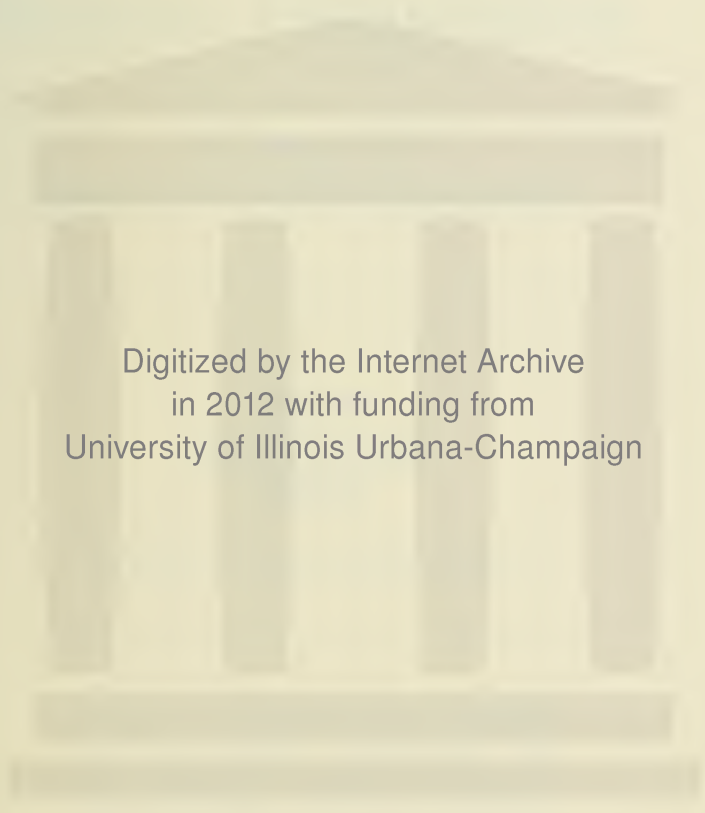
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**THE FIRST**  
**Wesley Foundation**

*An Adventure in*  
CHRISTIAN HIGHER EDUCATION



**JAMES**  
**CHAMBERLAIN**  
**BAKER**

*"A Bishop of The Methodist Church"*

. . . . .

WITH A FOREWORD BY BISHOP  
FRED P. CORSON, PRESIDENT OF  
THE GENERAL BOARD OF EDUCA-  
TION OF THE METHODIST CHURCH

. . . . .

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THIS BOOK IS PRESENTED BY THE  
COUNCIL OF BISHOPS OF THE METHODIST CHURCH  
AND  
THE ASSOCIATION OF WESLEY FOUNDATIONS

*"A terrible nemesis waits for any church  
which neglects its ministries to the universi-  
ties. At its peril will any church neglect its  
student class."*

BISHOP F. R. BARRY

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TO MY WIFE

*Lena Benson Baker*

FELLOW SERVANT IN THE STUDENT  
ENTERPRISE WHOSE UNDERSTANDING,  
INSIGHT, IMAGINATION, COMRADESHIP  
HAVE BROUGHT LIGHT AND COURAGE  
TO ALL MY DAYS.





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## Foreword

SEEING the Wesley Foundation work in perspective is timely and important. With approximately 16% of the students in American universities being Methodists, the Church has a tremendous opportunity and responsibility in providing for their religious life.

It was providential that the Wesley Foundation movement should have been devised to meet this need and that Dr. James Chamberlain Baker should have been selected to direct what today would be called the pilot project. At that time not only was an experiment in methods for student work on university campuses needed but a sound Christian and educational philosophy to undergird and support it was a necessity also. Dr. Baker was admirably fitted to do both.

The results of his years of service in this field as a director of a great Wesley Foundation and as a counsellor and officer in the General Board of Education, with special responsibility for student work, are set forth in the following chapters.

Student life does not change fundamentally, although the circumstances of campus life may. Therefore, sound methods developed in the early days of this movement have a genuine relevancy for student work today. But above all, Christian educators are indebted to Bishop Baker for a philosophy which supplies the reasons for this type of re-

## THE FIRST WESLEY FOUNDATION

ligious approach to university student life and the objectives which it seeks to attain. Without having had this from the beginning, the Wesley Foundation movement would not now be commanding the wide attention of the Church for expansion and support.

While the earlier chapters of Bishop Baker's story are largely biographical and descriptive, the later ones deal with leadership and educational philosophy. This is the proper sequence in a book which will be used by those who are presently concerned with developing and promoting Christian student work. Surely equipment and program are essential, but the best of these will fail without able leadership in possession of a sound philosophy.

At the request of the Council of Bishops this fascinating history has been written by Bishop Baker. Its value at a time when the Church is being challenged by a heavily increasing student community will be evident to the reader. Its usefulness will depend upon a wide distribution among students, educators, Christian workers and church constituency.

In it are the elements of a blueprint and the sources of inspiration which should greatly aid the movement to enter the open door of opportunity for vital religion on the university campus.

FRED PIERCE CORSON  
*President, General Board of Education*  
The Methodist Church

# The First Wesley Foundation

THE COUNCIL of Methodist Bishops, at their meeting in December, 1956, requested me, by special vote, "to write the story of his experiences in the establishment of the Wesley Foundation Movement"—its origin, ideals, and growth. Others have made the same request; I am happy to comply. My story is largely a personal one.

At the annual meeting of the Illinois Conference in 1907, I was appointed to Trinity Methodist Episcopal Church, Urbana, Illinois. A new church building had been dedicated in November, 1906. It was located at the Northeast corner of the campus of the University of Illinois. The pastor at that time was Willard Nathan Tobie, whose name belongs in any story of work for students. Though Tobie's congregation was almost entirely made up of small income townspeople (in a section of Urbana then called "Oklahoma"), his compelling dream in the building of Trinity Church was that it might serve the students and faculty of the University also. With sacrificial abandon he threw himself into this task.

Tobie had been himself a student at a State University—Cornell. I am not now writing his story but I would pay my wholehearted tribute to him because of his prophetic vision and undefeatable purpose. Beyond question he belongs high on the list of those who have seen, with

Bishop F. R. Barry, that "a terrible nemesis waits for any church which neglects its ministry to the universities. . . . At its peril will any church forget the student class."

My assignment to Trinity Church thrust me into the great opportunity of my life without any realization, on my part, of what was happening to me. I was two years out of Boston University School of Theology—in my twenty-eighth year. I had had two years in a small country parish. One of the medium-sized cities of Illinois was requesting my appointment by the bishop. So little was I aware of the challenge of the University situation that I thought Trinity Church the less desirable of the two appointments. Fortunately for me my future was in the hands of Bishop William Fraser McDowell and his Cabinet.

Edmund J. James, President of the University of Illinois, and other faculty people, without any least knowledge of mine, had consulted with the District Superintendent and the Bishop, asking for my appointment to Trinity. Members of the Annual Conference supported this request to such an extent that I went to my new task with compelling conviction and a profound sense of mission. It was as though I were literally being sent into a new and untried field from which I had no right to seek escape. I certainly had no idea that I should be a pastor adjoining the University of Illinois for twenty-one years.

I digress to say that this compelling sense of mission held me to my new task through foul weather as well as fair. A year after my appointment to Trinity I was invited to the Presidency of Illinois Wesleyan University. My reply to dear and revered friends and leaders was: "I am not

able to feel that my path leads thither . . . I must come with clear vision if at all—and that I do not have.” During my twenty-one years at Urbana I had other invitations and I find in my records such replies as these: “I am so committed to the task here that I have no sense of freedom in considering any other place.” Again, “I cannot even consider running away at this time—the option is not mine.”

These sentences, taken from letters through the many years, illustrate the irresistible compulsion that had laid hold on me. In the retrospect I cannot but wonder that I felt so bound to my task but I have never regretted “staying by.”

During the four months following my appointment to Trinity in 1907 (September-December), several scores of University people, led by President and Mrs. James, transferred their membership to Trinity Church and soon the entire complexion of the church changed—though the founding members, as described earlier, were always a cherished part of our church life.

However, during all the years of my pastorate the officials of Trinity Church and her membership were almost entirely from the University community—faculty, students, and community people in some way associated with the University of Illinois.

I was thrust into this State University situation when the State universities were at an early stage of their growth. There were more graduates of the University of Illinois at a recent commencement than there were students in 1907. Many people thought President James was a wild prophet when he said repeatedly that soon the



University of Illinois would have ten thousand students. Yet, there were more than twelve thousand when I left Urbana in 1928. As I write in 1959, there are more than twenty thousand resident at the Urbana-Champaign Campus.

In addition to the State universities of the country we have as tax supported institutions the city colleges and junior colleges. All these, plus the private and church related colleges and universities.

I have given the above statements to illustrate the fact that I went to Urbana in the early days of State university growth and during my pastorate the upward swing was tremendous—the vast increases are now ahead of us. It was an epochal time in American educational life.

The response of students and faculty to church centered campus ministry was amazing and soon our comparatively small quarters were entirely inadequate. Very early in my pastorate I realized that the local church needed the co-operation of all the Methodist Churches of Illinois if we were to enter at all worthily into an opportunity at the University. Therefore, at the end of my first year I requested the four Annual Conferences of Illinois to set up a "Commission on Work Among Methodist Students at the University of Illinois"—a clumsy name, but the Commission proved effective. All the Annual Conferences approved the "Commission" at their 1909 sessions, and appointed some of their strongest laymen and ministers as members.

Bishop McDowell, who had appointed me and who, through all his life, stood at my shoulder, was a priceless



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counselor and helper. He gave me a strong letter. It is so important that I quote it in full:

5 Jan. 1910

Dear Bro. Baker:

I am glad the Commission at the State University is to meet at once. May I ask you to say to the members how greatly I congratulate them upon their opportunity to do a great work for our Church at a most strategic point. The religious care of a student body is of the utmost importance to the present and future. We must not lose our own. We cannot afford to do it. And in the care of your larger student body it is the natural duty and privilege of the church throughout the State to share. The Methodism of the State puts upon your local church a heavier burden than the local church is able to bear. It is the proper burden of the church as a whole. I sincerely trust that the Commission may devise large and liberal things not for your sake, but for the sake of our common Church in Illinois.

With best greetings to the brethren, I am

Ever yours,

/s/ William Fraser McDowell

This handwritten McDowell letter, now yellowing with the years, is one of my most prized possessions. A better statement of state-wide obligation cannot be written. It put my Bishop squarely and emphatically behind me, and his influence was great.

Any new movement in the Methodist Church will prosper in proportion to its ability to be fitted into the general life of the Church and to be geared into the Church's organizational structure. The value of this was soon ap-

parent for through it we were able to secure the first specific appropriation from any Methodist Board for work among students at any tax-supported institution. It was on this wise: Through the "Commission," newly established, each Annual Conference of the State of Illinois approved by resolution what was being done at the University of Illinois and requested money for the work. These official Conference actions were supported by letters from leading pastors and laymen. The result was that the Board of Home Missions and Church Extension made a grant of \$500. This now seems a small sum but it was the first such grant—and of large consequence when taken in connection with the strong opposition which soon developed against such student work—an opposition which I shall discuss later.

Elmer A. Leslie, recently retired at Boston University after a long and distinguished career as "Professor of Hebrew and Old Testament Literature," was at that time a prominent undergraduate at the University of Illinois. Through the use of the \$500 grant from the Board of Home Missions I was able to persuade Leslie to become my first student assistant at Trinity Church. He gave me wonderful help at a critical period in our work. During that time, I may add, Helen Noon (now for many years Mrs. Elmer A. Leslie) was my secretary and worker among women students.

So the organization and expansion of the Methodist work for students continued to develop—with frequent reports to the Methodists of Illinois—until by instructions from the four Annual Conferences the first Wesley Foundation was incorporated on October 13, 1913. The first

meeting of the Trustees was held in December, 1913.

I suggested the name "Foundation" to my Board and it was chosen because it was clearly evident that no one could foretell how this work among students would develop. We wished a name with no limiting restrictions. We knew it should move out on an "open curve." We were wiser than we knew. Through the years "The Wesley Foundation" has been one of the most fascinating and compelling "*open movements*" in Christendom.

What name should be given to the "Foundation" in process? All agreed that it should have some distinctive Methodist name. Should it be "Epworth," "Oxford," or "Wesley"? The latter was chosen. No one thought at that time that a name was being selected for a church-wide movement. However, Edward W. Blakeman was at the University of Wisconsin at the beginning of his long creative career.\* When a "Foundation" was established at Wisconsin the name "Wesley" was chosen, and it became Wesley Foundation number two. The name stuck as the movement grew and now there are at this time 181 plus accredited Wesley Foundations across Methodism, and many more in process. The Methodist Church also shares in united work at 31 additional institutions.

Prof. Clarence Shedd of Yale has written: "The characteristics of this new form for the organization of denominational student group life and program were so appealing that it soon became the national pattern and was adopted by Methodist student groups, North and South.

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\* Edward W. Blakeman has had an illustrious career at University of Wisconsin, University of California, University of Michigan, and at the Pacific School of Religion.

## THE FIRST WESLEY FOUNDATION

The idea steadily grew until in a few years the foundation type of organization became the prevailing form for the organization of student group life among other denominations." "During his twenty-one years of ministry among the University of Illinois students, Dr. Baker (now Bishop Baker) set the pattern for Wesley Foundation work and the foundation work of other denominations across the country." "Beginning with a wide variety of forms of local organization, most denominations have adopted the 'foundation' pattern set by the Methodists." <sup>1</sup>

It should be pointed out that the work at the University of Illinois did not develop in isolation. There were many stirrings of interest in students and serious constructive planning and undertakings were in process, especially among the Presbyterians and Congregationalists. Soon there were so many church student workers, representing different churches, that a nation-wide organization of such workers was set up in 1908 known as "Church Workers in State Universities." For a number of years fruitful and stimulating conferences were held. As Prof. Clarence Shedd has correctly stated: "The annual conferences of this association, founded upon a firm basis of frank discussion of problems . . . have been a large source of inspiration and guidance." <sup>2</sup>

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<sup>1</sup> *The Church Follows Its Students*, p. 55, 20, 124.

<sup>2</sup> *The Church Follows Its Students*, p. 72. "You must know of course that every Foundation program was deeply influenced by the original and resourceful approach which you pioneered through the Wesley Foundation. The great tax supported institutions had been prohibited, because of constitutional considerations, from welcoming religious agencies onto the campus. Yet, hospitality had to be offered to the religious experience, especially for youngsters away from home. I have always thought of the revolution which was achieved by the use

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of a preposition, the use of 'at' rather than 'of' or 'on.' For the Wesley Foundation was established at the University of Illinois rather than becoming part of or established on the campus. I wondered if such large consequences have ever flowed from a modest preposition!" Personal letter from President Abram L. Sachar, Brandeis University, June 16, 1959.

## The Stimulus of a Hostile Environment

GEORGE A. GORDON, looking back over his marvelously fruitful ministry at the Old South Church, Boston, used the phrase which I have put as the heading of this chapter. Within his local church there was friendly environment but in the Congregationalism of the earlier years of his pastorate at the Old South there was sharp and often bitter opposition. There was like opposition from the religious conservatives of all denominations. "In my early years," Gordon says in his autobiography, "I preached a good deal upon the stimulus of a hostile environment . . . I lived in this sense of hostile environment for at least twenty-five years; it is a good stimulus." <sup>8</sup>

In my lesser life I also knew for many, many years a "hostile environment" for my work at the University of Illinois. While the tax-supported universities—officially and unofficially—welcomed the coming of the churches to work adjoining their campuses, there was often sharp opposition on the part of some individuals and some official groups within the life of the churches. Many of the presidents of the church-related colleges were gravely apprehensive of the church developing any program for students at state universities. These presidents were having

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<sup>8</sup> George A. Gordon, *My Education and My Religion*, Houghton-Mifflin & Co.



## THE STIMULUS OF A HOSTILE ENVIRONMENT

an extremely difficult time building their student bodies, increasing their facilities and endowments, and raising their budgets. It is not at all strange that they feared opposition from the new movement, lest a final tragic blow would be for the church to follow her students to the state campus and minister to them there, and forget her own church-related institutions.

I have before me a letter, dated May 17, 1914, from Dr. Gross Alexander, the then Book Editor and Secretary of the General Conference of the Methodist Episcopal Church, South:

Our Committee on Education has called attention to the subject of religious interests of Methodist students in State universities in one item of their report to the General Conference. But when I made a speech proposing to undertake some definite organized movement to be conducted by our General Board or Department of Education, they opposed it. They said it "would *hurt* our own church schools and colleges," and would have none of it. I have been approached (and attacked) privately on the subject besides. One college president said he would resign and "quit" if we undertake any such movement as a church. . . We shall have to go slow in this movement here where there is such strong conservatism and so many conservatives.

At his (Alexander's) request I wrote an article on "The Wesley Foundation" which he published in the *Methodist Review* in 1915. "Make your article full, explicit and strong. I would like a paper of from 4,000 to 6,000 words" (July 16, 1914). On August 12th Alexander wrote:

"Your paper is what I wanted . . . surely it will do great good."

The issue in the Methodist Episcopal Church was sharp and often verged on bitterness. My predecessor at Trinity, Willard N. Tobie, was denied the platform at an Annual Conference session in Southern Illinois. Some ministers and laymen fought Tobie because he dared to ask the Methodist Conferences to sanction the idea of supporting a church enterprise at the State University community.

Bishop Francis J. McConnell, then President of DePauw University, came to Urbana to preach at Trinity in 1909. Unlike many other college presidents he was deeply interested in the opportunity and challenge of what he saw in Urbana. Recognizing my need of help in arousing concern in the church at large he offered to write an article which he expected would be published in our oldest and most influential church paper, to whose pages he had reason to think he had open access. After a time he wrote me that he had prepared the article but the editor had refused to publish it.

Many years later Bishop McConnell wrote a letter to my people for my *Book of the Twentieth Year*: "I have been familiar with the work of Dr. Baker at the University of Illinois from the time he started. I regard him as one of the greatest pioneers in educational work that our church has known. When he began he had no precedents by which to guide himself. He had to overcome obstacles which to me at the time seemed practically insuperable. He has broken a path through all the difficulties."

I give two other illustrations of the "hostile environment." The first is in connection with the first action re-



garding a national policy for work of the Methodist Episcopal Church at tax-supported institutions passed by a General Conference. This action was by the General Conference meeting at Minneapolis in May, 1912. An excellent resolution was passed with three fine "resolves" but, the financial provisions of the resolution were practically nullified by an amendment passed later in the Conference dealing with the Public Educational Collection which ordered that "the money shall be used only for educational purposes in connection with our own schools of learning in the United States." Thomas Nicholson, at that time Secretary of the Board of Education, hotly protested in these words: "This prevents the Board from either aiding schools in foreign fields or in the work of caring for Methodist students in state institutions from its regular funds, even though it should be successful in largely increasing its collections. That money can be used only for sustentation and endowment purposes in our own schools. What is to be done? The need is great."

The other illustration is from the year 1921, fourteen years after I began my work at Urbana. Chancellor James Roscoe Day of Syracuse University published in the *Christian Advocate* an article entitled "Our First Duty to Our Own Colleges." It was a bitter attack, both on me personally and on the Board of Education, for making appropriations for Wesley Foundation work at state universities (appropriations which had been authorized by two General Conferences). "Make it possible," said Chancellor Day, "for our church colleges to do their work. Do not take their money and pay it over to the State-supported institutions. Do not build up a rivalry which is a

constantly increasing menace and which openly makes its boast. Make our colleges strong enough to withstand the competition.”<sup>4</sup>

Prof. Shedd, in his work already cited, after quoting from Chancellor Day’s article, writes: “While this article was more vitriolic in character than the attack made by most denominational college leaders, yet it expressed the point of view that had to be met throughout the decade 1910-20 by those who felt that the denominations also had a responsibility to their students in state institutions. In a dispassionate reply to Chancellor Day, the Reverend James C. Baker asserted that: ‘The work in relation to our young people at tax-supported institutions which seeks to enlist and train them for Christian service is in no sense in rivalry to our Methodist colleges and universities, as the Chancellor asserts. The Wesley Foundation movement and similar work has grown out of the fact that thousands of our youth are at these institutions for one reason or another, and the church is seeking to minister to them where they are. Their numbers will never grow less . . . There is no place for bitterness, misunderstanding, and strife. Where the interests of our Methodist youth are involved we should be united with a vision and a program wide enough to take them all in. The work in relation to 40,000 Methodist students now in tax-supported institutions cannot “wait awhile” any more than adequate provision for our own Methodist schools can “wait awhile.” The student generations do not “wait awhile”; they are continually passing by. Bound up in our

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<sup>4</sup> *The Christian Advocate*, August 4, 1921.

complete response to this ever flowing opportunity are great possibilities for the Kingdom of God. The educated leadership of the next generation is coming out of the homes of the Methodist Church to an amazing extent. The privilege is crushing. Are we equal to it? The issue involved is not church college versus Wesley Foundation. If it were, it would not greatly matter. Here is the issue: Will we seek to challenge our youth to follow Christ *wherever* they are in training?'”<sup>5</sup>

During all my years at Urbana—and since—I have believed that the Methodist Church has a twofold educational task: to provide ever more adequately for the support of her own schools and colleges; and to follow her own students with her own ministries to them, in state and private institutions, wherever they may be. In Illinois almost from the beginning of my work the presidents of the Methodist educational institutions and the leaders of the Wesley Foundation worked in harmony and had a united program.

Therefore out of deep conviction I never sought to strengthen the work of the Wesley Foundation over against the church-related colleges. The record in Illinois and elsewhere—spoken and written—is clear at this point. I stress the matter because there were many, as the debate developed, who argued that the day of the church-related college was over. “The new day,” they said, “belongs to the state institution. Let us recognize it and act accordingly.”

I would not be misunderstood personally in describing

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<sup>5</sup> *Christian Advocate*, August 21, 1921, quoted by Shedd in op. cit., p. 51f.

"the hostile environment" which faced the Wesley Foundation movement in its beginnings. While the opposition was an ever-continuing challenge to me I must make clear that "the friendly environment" for me was also immensely sustaining. I had steadfast friends and helpers all the way. I can name only a few but some I must name, even though many other names are omitted. First and foremost is President Edmund J. James, my dearly beloved friend and ever-creative and sympathetic counselor. Second I name Bishop William Fraser McDowell who wrote to Trinity Church at the time of my 20th anniversary: "Nineteen years ago last September upon the advice of the Illinois Conference Cabinet I appointed the Reverend James C. Baker pastor of Trinity Church, Urbana, and I have steadily thanked God from that time to this that we were guided to make that appointment." In a letter of October 8, 1924 Bishop McDowell wrote: "I keep thinking that about the best thing I was ever related to is that Wesley Foundation." Even though Bishop McDowell left Chicago for another Area his interest and good help never failed. Then I must add Bishop Thomas Nicholson (first as Secretary of the Board of Education and then as my Bishop); Bishop Edwin H. Hughes, in charge of the Chicago area, 1924-32;\* Bishop Francis J. McConnell, who always sustained me by his acute insight and courage, his understanding and encouraging words; Secretary A. W. Harris of the Board of Education; and Secretary

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\* In all its history to this date the Wesley Foundation at the University of Illinois has had the hearty and unqualified support of the later successive Bishops of the Chicago Area: Ernest L. Waldorf, J. Ralph Magee, Charles W. Brashares.

D. D. Forsyth of the Board of Home Missions—one of Methodism's greatest leaders. To these I must add the Editors of *Zion's Herald* and of the *Northwestern Christian Advocate*—and also scores of the ministerial and lay leaders of the then four Conferences of Illinois.

Later Secretaries of the Board of Education have also been cordially helpful toward the Wesley Foundation. Also in later years many of the Methodist College Presidents have been ardent supporters of following our students with supplementary services wherever they are in school. One of the most constructive and vigorous in his support has been President J. Earl Moreland of Randolph Macon College—long a prominent member of the General Board of Education. It was Earl Moreland, a college president, who made the motion at the General Conference of 1956, amending the report of the Commission to include Wesley Foundations in the financial goals of the Quadrennial Emphasis.

I have set myself an impossible task of naming my friends and helpers in the Foundation enterprise. And I dare not single out by name from the members of Trinity Church and congregation—students, faculty, and townspeople—a glorious host the memory of whom always sets my heart aglow and stirs my gratitude beyond measure. For twenty-one years we lived and loved and worked together. Each year as I came back from my vacation I marvelled that such fellowship could be possible and yet year by year they gave me their affection and unfailing support. To me it is forever an unfading romance for which I humbly thank God.

The immediate foregoing paragraphs are for the pur-



pose of showing that even though the church at large was slow in recognizing the student challenge and opportunity, and even though there were those who opposed sharply, my friends and supporters were an increasing company and the rewards were beyond the telling.

Yet how slowly the Methodist Church, and the other denominations, have accepted "officially," and with their minds and hearts, the Foundation movement. I state as my own experience what Hiel D. Bollinger wrote me as late as February 10, 1955: "I have tended to think of our Wesley Foundations as 'Methodism's afterthought'. For many, many years I have been in meetings where people would be making speeches concerning 'the program of religion in higher education' and almost invariably be talking about Methodist Colleges. Then in the course of the speech many times the speaker would see me or some other person who seemed to symbolize The Wesley Foundations to them and he would add 'and, of course, we have our Wesley Foundations'."

Even yet the Wesley Foundation is too often "Methodism's afterthought" though there are strong recognitions of the Foundation in our 1956 *Discipline*.<sup>6</sup> The legislation is clear and challenging. The Foundations are also emphatically in the Quadrennial Program,<sup>7</sup> yet when the statistics of the "Educational Institutions" of the church were published in the *Discipline* of 1956 the Wesley Foundations were omitted.<sup>8</sup> Very evidently they were not in the thinking of the "official" statistician.

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<sup>6</sup> Pp. 358-359.

<sup>7</sup> *Discipline* pp. 688-702.

<sup>8</sup> P. 780.

Nevertheless, students—wherever they may be—are more and more in the concern of the Methodist Church. Many buildings have been erected at tax-supported institutions, and others are in process. One Bishop at the 1957 autumn meeting of the Council of Bishops remarked to me: "Whenever I see you I am reminded of the fact that we are raising \$1,000,000 in our area for our Wesley Foundations." And the Board of Education is publishing this year a special pamphlet, and proposing film, on the Foundation's work.

The most serious matter of all is the lack of interest in students on the part of great numbers of our pastors. Again and again when I was at the University of Illinois I sent out return postal cards to pastors of Illinois, asking for the names of students at the University from their churches. I never received back more than 50 cards from the approximately 1,300 inquiries sent out.

I have similar reports even in this year, 1959, from student workers. On the other hand I have in my possession from three pastors in the Los Angeles area their church bulletins, giving the names of all the students from their respective churches. One of them reports the names at over one hundred at school from that one church, and the schools at which they were studying.\*

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\* The President of the British Methodist Conference at the Annual Meeting of the Conference at Bristol in July of 1959 said: "The most vital part of the Church is the Methodist Societies in Universities and Colleges." *Christian Century*, August 5, 1959.

## A Godless University--or Was It?

EARLY in my pastorate at the University of Illinois I invited a well-known bishop of the Methodist Church to spend a Sunday at Trinity. I received in reply one of his famous, almost illegible post cards saying he could not come. He then described the state universities as "heathendom."

Perhaps even at the time of the writing of the post card this bishop was expressing the mordant humor which was often his. Nevertheless, the expression "heathendom" described the too-general opinion at that time that the state universities were irreconcilably "Godless" institutions.

Too often those making the charge of "Godlessness" have forgotten—or ignored—the fact that as citizens they have helped by their taxes to develop secondary and higher education by the state, and continue to do so. All together we own these institutions. They are ours but so many "church people" intentionally or otherwise fail to take this into account.

The basic reason for this charge rested back upon the American doctrine of the separation of church and state which limited what the tax-supported schools could do directly in the way of religious instruction. It is a sound doctrine. I do not share the belief of some that the time is near at hand when the state itself can provide religious instruction. I am not sure that it is desirable that it should ever



do so. The position of our fathers in this regard is still a sound one. With the many varieties in religious belief and practice in our citizenry I do not see how we can satisfactorily put upon the state the teaching of religion. To do so would produce endless conflict and confusion. We can readily illustrate this by imagining how we, as Protestant Christians, would feel if this instruction were determined by Hebrew or Roman Catholic teachers, and vice versa. Many of those who think it can be done expect either to enforce the beliefs of the majority upon the minority, or else they would iron out all differences in beliefs at the expense of their vitality.

To the extent that my argument is sound—and all must admit that I have described a situation which exists now and will continue to exist for many years to come—the church is under heavy obligation to bring its supplementary and complementary service to state education. This does not mean that the state should not be deeply concerned that religious ideas, ideals and motives be taught. The greatest of our state educators see this as clearly as churchmen. The question at issue is how it can be done most effectively and continuously and without confusion and conflict. The church must accept its task here with a new and deepened sense of privilege and urgency. If we fail we may look for rapid disaster to our Republic. Young life, in its plastic period, in new environment, with a rapidly expanding intellectual and social world, needs the motives, the ideas, the ideals, and the power which religion alone can supply. Religious training and environment must be provided not alone for the good of our own children, but for the very safety of our nation and of the world.

As citizens we Americans have a sure and certain interest in public education—in all its ranges, from its beginnings through its universities and various extension programs. Even when bringing to it our most severe critical mind we do so because of a basic belief in it. Never was there greater need than in this tumultuous and dangerously decisive time that we realize the great convictions that gave birth to our public school system and should lead us to sustain it now. I grew up with such convictions. They have grown stronger through a long and varied life.\*

When the church has sought to accept its responsibility and privilege what has been the response from the authorities of the tax-supported institutions? Almost without exception there has been a hearty welcome and acknowledgment of reinforcement in this great task. Immediately after World War I at the request of D. D. Forsyth, then secretary of the Methodist Board of Home Missions, I visited almost every tax-supported college and university in the United States. My instructions were to study each situation and make reports on the responsibility and opportunity of the Church in each center. It was an amazing experience. In every situation my welcome was a hearty one and those in charge promised co-operation. Their attitude was not only gracious; it was generous to an ex-

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\* All of us who are integrally related to the Hillel program often go back to the early days and as the importance of the movement has grown, we have a deepening consciousness of the incalculable debt which we owe to you and to the Wesley program in so resourcefully and ingeniously devising a technique which has made possible religious service, personal counselling, inter-faith activity and high-level academic work, all within the framework of the American tradition which separates state and church. Personal letter from President A. L. Sachar, June 16, 1959.

treme as though they were saying: "Our task is too great for us unaided by the churches. Come over into Macedonia and help us." They were realizing what Prof. Hocking has recently called "the impotence of the state" apart from the religious community. "It (the church) provided standards of self-judgment not alone in terms of behavior . . . but also in terms of motive and principle—of the inner man which the state cannot reach." <sup>9</sup> "The assumption has been that the modern state can educate not alone the mental person, but the volitional person as well. The state by itself can do neither." <sup>10</sup>

At the University of Illinois I had discovered at once that the adjective "Godless" was an unreal and vicious description. I speak of this from the point of view of the administration and faculty, and of the students. A very large number of the faculty were active members of the church and almost without exception they welcomed heartily the work of churches as this work developed.

Several extracts from letters will illustrate this friendliness and co-operation. *President Edmund J. James*: "I think the plans of the Wesley Foundation, if they can be carried out, will not only prove to be of the greatest value to the community and the State and the Nation through the University of Illinois, but they will serve as models for other similar lines of work at other State institutions." *Dean Thomas Arkle Clark*: "The work for which I am held responsible as a University officer concerns itself with the moral and social life of the men. No agency has been more helpful to me in this regard than the various student

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<sup>9</sup> Wm. E. Hocking, *The Coming World Civilization*, p. 2. Harpers.

<sup>10</sup> *Ibid.*, p. 8.

churches about the campus . . . I believe that your church, as well as the others which are represented here, could do no greater work than that which you are championing."

Within the organized life of Trinity soon nine-tenths of the officials were faculty men—ranging from Deans of Colleges through the heads of departments and young instructors. Instead of wishing to make it clear that they were not "churchmen"—as seemed then too often true on some church-related college campuses—these men with free and unpressured choice became a living, active part of a dynamic church life. As I have reported earlier in this story, the President of the University, Edmund J. James, joined Trinity in the early days of my ministry and was a very active participant in the life of the church.

As the years went by many encouraging words came to me even from those outside the membership of Trinity. I venture to quote from two letters. The first one is from the philosopher, Prof. Boyd H. Bode, later for many years at Ohio State University, who gave me a life-long friendship: "I have long observed and admired your work among the students at the University of Illinois. This work has been of inestimable importance in helping young men and women to clarify their beliefs and to shape their ideals. Under your leadership the Wesley Foundation has become both a social center for counteracting warping influences and a center for cultivating an honest and whole-hearted attitude toward life and in stimulating and assisting young people to translate the meaning of Christian ideals and spiritual living into terms of social service."

The other letter is from the well-known authority on American History, Prof. Evarts B. Greene, who later spent

many years on the faculty of Columbia University. Prof. Greene at the time of writing this letter was a Dean at the University of Illinois. He wrote: "A reference in the papers this a.m. to the possibility of your leaving Illinois leads me to express my own hope that we are not going to lose you. There is so much 'yellow religion' nowadays that we cannot afford to lose anybody who can get a hearing for genuine religion without cheapening it."

I have quoted the above letters to indicate that the atmosphere about the University of Illinois was by no means unfavorable to religion and to the church. It was not a place to be described as "heathendom."

Still discussing the matter of "Godlessness" in our schools, I quote from Prof. Hocking on persons in the schools redeeming them from any such charge. "Consider," he says, "the formal education of children and youth. The state can build schools, equip them; engage a teaching staff; organize and supervise instruction. And in these systems, education usually takes place; it takes place through the personal qualities of teachers who have in them what the state can neither pay nor command . . . into the net of political requirement there happen the genuine spirits who can educate. But the political requirement neither produces them, nor tends to select and encourage them. What they do is not literally done by the state." <sup>11</sup>

At this point, I quote from a Roman Catholic paper published in Indianapolis: "The administrators of our public schools are burdened with a most unenviable task.

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<sup>11</sup> *The Coming World Civilization*, p. 9.



They cannot allow the teaching of religion in their schools, and yet they know that if our nation is to persevere they must foster and support religion.

"We Catholics do not help them when in our just enthusiasm for our own schools we sometimes carelessly refer to the public schools as irreligious or Godless. Those schools are not irreligious, so long as most of the men and women teaching in them are religious. They may not be as religious as we or the teachers themselves would like, but they are far from Godless." <sup>12</sup>

In his biography of Dean Briggs of Harvard, whom Stuart Sherman called "The Beautiful Dean," Rollo W. Brown wrote: "He walked with men, and they learned how to see. He read to them, and in the few quiet hours of their noisy lives they became eager to read. He discussed the interesting puzzles of life, and they wanted to think." <sup>13</sup> "Virtue streamed from him" Stuart Sherman wrote in reviewing the Brown book.

Out of my own knowledge and experience I can name many, many teachers both at the University of Illinois, and at other tax-supported institutions, who make it impossible to describe them as "heathendom." As the Catholic paper quoted above put it: "*Those schools are not irreligious so long as most of the men and women teaching in them are religious . . . ; they are far from Godless.*"

Thirty-one years after leaving Urbana—away from all records—I have written the names of fifty-five faculty

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<sup>12</sup> The *Indiana Catholic and Record*, Indianapolis, June 26, 1953; quoted in Information Service, October 17, 1953.

<sup>13</sup> Dean Briggs, Rollo Walker Brown, p. 67.

men and women who were official members of Trinity Church. It has been a refreshing experience. "Memory is a good angel on the path of life." Double that number were responsible, participating members of the church. They ranged in academic rank from President and Dean, through heads of departments to instructors. Some of them were scholars of international standing. They came from all the colleges of the University. They were loyal comrades in a fascinating enterprise; unfailing in their expectation and concern; in their counsel and co-operation; steadfast and enduring in their friendship.

As other denominations developed churches in the neighborhood of the University, their founders and sustaining leaders were for the most part faculty men and women and students. I am certain that more than 200 University leaders were active members in churches and synagogues.

Van Wyck Brooks in his autobiographic notes, says: "I often enjoy men of the world but the men I love are men of the overworld." He was moving in the world of literature and repeatedly and forcibly makes it clear that creative, lasting literature comes from "men of the overworld."

There were scores of men at the University of Illinois, in and out of the churches, who were "men of the overworld." They were men of "elevation, depth, and breadth"—to use Brooks's specification of the "overworld." Their contribution to the life of the student body and to the community was as significant and enriching as it was to the world of scholarship. I pay my wholehearted tribute to them.

## THE FIRST WESLEY FOUNDATION

I venture to single out Professor Lloyd Morey for special mention because of the unique place he held in our organization and because of the distinguished service he rendered. For twenty-eight years he was Organist and Musical Director at Trinity Church and the Foundation and the high character and achievement of his musical work was acknowledged throughout the entire Community and far beyond.



## Of, By, and For the Student

AS I attempt further to describe the work of the Wesley Foundation at the University of Illinois I affirm my primary conviction, from which I have never wavered, that if it is to succeed such work must be "of, by, and for the student." It must be rooted in the life of the student—a real, relevant, challenging enterprise. One cannot overemphasize the importance of student participation in all the planning and in the execution of the plans. This is what I mean by "student initiative"—they working with us, we working with them. A fellow pastor at the University of Illinois said one day to our group of student pastors: "Surely I believe in student initiative. I tell them what to initiate and they initiate it."

That certainly was not my point of view, nor on the other hand did I believe that I should relinquish responsibility in helping to discover plans and programs and to work them out. Henry Sloane Coffin once spoke of a then current tendency on the part of "leaders" to give over joint participation and therefore to seek "to pool the ignorance of the group." Whatever knowledge or wisdom the "leader" may have must be shared in free discussion with the group—older and younger, wise and less wise, working together—and thus coming through to goals to be sought and work to be done. So the undertaking may be properly described as "of, by, and for the student." And

the "leader" may be described in the happy phrase of Bishop Brent as "the foremost companion."

Soon in vacation periods many students were reporting to their home churches on their life at the University and at the Wesley Foundation. Once the pastor of First Church, Oak Park, wrote facetiously to me: "Fred Ebersold told our congregation Sunday of the work of the Foundation. He kept saying, 'The students do it all, the students do it all.' I want to know what you are doing in that situation." Of course my heart leaped at this report which showed a sense of possession and participation on the part of the student making the report.

For 14 years of our life at the University of Illinois there were two physical centers—Trinity Church and Trinity Parsonage. At the church there were the services of public worship; the Sunday morning classes for students, which soon overflowed to adjoining University buildings (at one time there were ten such Sunday morning classes); the Sunday evening young people's meeting; and the extensive social activities which used the basement of the church (soon so crowded were these week-end festivities that they literally cried out for more adequate quarters). Later I shall speak of the preaching program and its place in the expanding university enterprise.

The second physical center for those 14 years was the Trinity Parsonage. The Board of Education reported early in our work: "A large house has recently been purchased as a parsonage. It really forms a sort of parish house and an 'at home place' for Methodist students."

Prof. Shedd in his important book, *The Church Follows Its Students*, quotes from an informal letter which

I had written to an inquiring friend, a copy of which I do not have; therefore I quote from the Shedd book: "Probably the most distinctive contributions of the University pastorate to college religious work were the emphases on church consciousness and relationship and on an extensive personal and pastoral ministry. The spirit of this, as well as its professional compensations, is reflected in a letter of reminiscence written by Bishop James C. Baker, the pioneer of the Wesley Foundation Movement at the University of Illinois and nationally. He says: 'Mrs. Baker and I like to think back over the earlier years when everything centered in our home (except the church work at Trinity). We labored together indefatigably. I really wonder at it all now as I look back. If I had time I should try to describe some of that to you—the organization of students, the socials and teas in our home, the first foreign students ('students from other lands' we called them), parties to address and mail envelopes, planning for socials, the organization of the student Sunday School classes and many other activities of similar nature.'

'It was a great life, and I don't regret one minute of it. Always zest and interest and new things beckoning ahead. Doubtless we made many mistakes and failed in many ways—but we did our best and life was good and challenging.' " <sup>14</sup>

Our large Guest Book is full of the names of those who came to our Sunday afternoon Open House. And once each week the Japanese students and the Chinese Friday Circle met in our home. But the students from other lands are another story to be told later.

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<sup>14</sup> Shedd, *op. cit.*, p. 65f.

## THE FIRST WESLEY FOUNDATION

All of the activities at Trinity Church and at the Parsonage showed the dire need of a social center building. However, I may say in passing that there was a personal quality in the Parsonage relationship which could never be carried over completely into the larger and more adequate quarters.

At this point in our development of the Foundation I undertook a definition of our Charter as follows: A Wesley Foundation exists to help spiritualize the educational processes of the nation's life; to clarify religious ideas and convictions; to exhibit a convincing Christian ethic to a generation horribly confused concerning the meaning, art, and conduct of life; to kindle religious experience and so release into the life of youth the forces inherent in vital religion; to help youth find the avenues for the largest and best use of life; and to give youth the sense of mission in the chosen vocation, whatever and wherever it may be. By way of summation, the goal of endeavor is a Christian manhood and womanhood ready and equipped for the tasks of the time.

To help in forwarding this purpose we initiated a building program which should provide:

A shrine for worship.

A school for religious education.

A home away from home.

A laboratory for training lay leaders in church activities.

A recruiting station for the ministry, for missionary work at home and abroad, and for other specialized Kingdom tasks.

I am writing this forty years later, and in the retrospect that still seems to me to be a charter worth-while.

In its November, 1950 issue *Motive* carried a statement from me on "Training Students in Churchmanship at the Campus." I venture to insert it at this place.

"Over thirty years ago James C. Baker insisted: 'Whatever else as Christian workers we provide in our university communities, our motto should be, "The Church the Center." It should be the "center" of all denominational activities. Guild halls, dormitories, social centers, pastors' homes, religious education (voluntary and curricular) all should help to develop a strong church life.' He now writes: 'I have always believed that our student work should be carried on in close relationship to the Church.

"(1) Our fullest ministry to students cannot be realized apart from the Church—her historic life, her worship, her sacraments, her communion of the saints (that is to say her rich heritage of persons) her collective witness, her fellowship of homes and home life, her ecumenical outreach.

"The full meanings of religion cannot be understood, or experienced, apart from such significant contributions of the corporate life of the Church as I have briefly outlined. Indeed, even the times of hush and group meditation which 'feed and fertilize the subsoil of the soul,' opening our lives to what Rufus Jones called 'the depth life' below all our life—the mighty currents from the ocean of reality—are often found in the fellowship of the congregation.

"(2) The Church—in her widest organic meanings—provides a challenge to, and an avenue for, participation with others in achieving cooperative worship, as distinguished from collective (to use Wieman's contrast); she furnishes an outlet for constructive leadership (churchmanship) even during college and university days—leader-



ship in what is probably the most fruitful and creative environment the student may ever have.

"I always sought to enlist the mind, heart and will of the student so that he became the active planner and doer of the tasks churchmanship called for in the college environment—working out even beyond the local to the tie in with the Church throughout the world. I wanted the programs and their 'carry through' to be as much as possible 'of the student and by the student.' Surely among students the 'leaders' should seek to be only the 'foremost companions.'

"The student should know before he leaves college, having learned in the midst of his college life, what churchmanship means. At a university center we should not only recruit for the ministry and other specialized work in the Church; just as important is the development of lay leaders in larger numbers, who will give creative, sympathetic and kindling service in the ongoing life of the Church. (I am as humbly grateful for faithful laymen throughout the world from my Urbana days as for pastors and missionaries, etc.).

"Of course the things the student plans and does in this field of churchmanship while at school must be real—as a layman he organizes with other laymen recruiting programs, finances, etc., all having to do with his relationship to the Church."



## Students from Other Lands

WHILE our ship was lying in the harbor at Hong Kong in January, 1939, to my great joy unexpectedly there appeared on deck a very dear Chinese friend—an alumnus of the University of Illinois. After we had greeted each other I excused myself and brought from my cabin my pocket New Testament in which was a picture of Mr. Ling's four boys which I had carried for years as a precious remembrance of friendship begun at Urbana many years before.

Frank Ling, while at the University, had been the chairman of the large group of Chinese students who came to our Parsonage each Friday evening. It was a meeting for religious discussion and we had many happy hours. Through correspondence men such as George A. Gordon and Henry Churchill King had helped me in developing a syllabus for our informal conversations on Confucianism and Christianity.

At the suggestion of the Chinese we always sang hymns before adjourning. I believed then—as I do now—that the hymns were probably more helpful in interpreting Christianity than were our discussions.

At Mr. Ling's suggestion this group was called "The Friday Circle" and when he went for graduate study to the University of Michigan he organized a Friday Circle there.

I have before me a letter from him written from Ann Arbor, enclosing a greeting to our group from the group at Michigan. I take from his letter these two sentences: "In such tasks (for international understanding) I feel the returned students ought to have a large share. When I go back home this summer I hope to do my best to contribute my share. May God bless me and help me."

I also have before me as I write, two group pictures taken at our parsonage—one of twenty-nine Chinese, the other of twenty Japanese students. On the front row of the latter is Dr. Yuasa, distinguished scientist and presently the President of The International Christian University in Tokyo, who was then doing graduate work at the University of Illinois.

When we landed in Yokohama for my Episcopal duties in Japan and Korea in October, 1928, we were met at shipside by Japanese alumni of the University of Illinois. Within a few days these alumni gave us in downtown Tokyo our first Japanese dinner. Thirty-nine were present and all but the oldest, who had graduated before our going to Urbana, had been guests in our parsonage home. When we first went to China old student friends gave us a luncheon at the Bankers' Club in Shanghai—and on our later visit to Nanking a larger group entertained us at the YMCA in the then capital of China. Most of these Chinese were in government service—and all of them were Christians.

Later as our duties took us to the Philippines we had similar experiences; and at Batavia, Java, we were met at the boat by the Lee boys, whom we had known at Illinois.

## STUDENTS FROM OTHER LANDS

They were from a prominent third generation Chinese family in Java, and showed us delightful hospitality.

When at a later time, we went to Medan, Sumatra, we found that the United States Consul was an old friend from Urbana—a graduate of the University of Illinois.

So through all the years of our journeys across the world—in every nation visited—we have almost always found old University friends, all of whom had been guests in our home.

I tell of these meetings of Illini around the world for two purposes—first, as a basis for some further recital of our work at Illinois through the Wesley Foundation; and second, as an illustration of the far-flung influences that go out through the students from other lands. During the past academic year, 1958-59, there were 47,245 foreign students in 1,807 American colleges and universities. A breakdown of the 47,000 are: Far East—15,823; Near and Middle East—6,619; Europe—6,601; Latin America—10,249; Central America—1,681; Africa—1,735; Oceania—612; North America, including Bermuda and Canada—5,512; and 17 students for the first time from the Union of Soviet Socialist Republics. (Official figures)

To return to my personal story. When I went to the University of Illinois in 1907 there was only a handful of students from overseas. My friendship with them began with one Japanese, one Chinese, one Hindu. But their numbers grew and Mrs. Baker and I counted it a thrilling privilege to extend our personal contacts with them, and also to introduce them to American families in the community.

These students from many countries came freely to

our parsonage, individually and in groups; for social fellowship and for such meetings as I have described earlier. Naturally, therefore, when we built our Student Center, we set apart, in a special dedication service, two rooms which we called International Rooms. These rooms were connected with a sliding partition so that two groups could meet at the same time or, with the partitions drawn, a large number could be accommodated.

For years most of the "national" groups had their club meetings in the Wesley Foundation Social Center.

In my judgment this fellowship with students from other lands was one of the most important aspects of my ministry. And today, in a changed situation, Americans of every name and sign should count it a precious privilege to invite these students into their homes and to develop friendships with them. American life is seen at its highest and best in American homes.

I must express the hope that all our relationships with students from other countries may be on a basis of mutual respect. One of our deadly American sins is our superiority complex. Years ago Melville E. Stone, of the Associated Press, on the basis of his own observation in the Far East said: "We shall never meet the problems growing out of our relations to the Far East unless we absolutely and once and for all put away race prejudice. I believe the European snob in Asia is distinctly the enemy of the civilized West." These words, written many years ago, might have been written today. Still we of the white races are arrogant and snobbish, even though we have increasing reminders that the world is not a white man's world and that we

ourselves, as Agar has said, could ere long be riding in the Jim Crow cars of our world.

Travelling some years ago on a Dutch ship in the Sula Sea with a delightful Dutch couple the wife referred to a ship companion difficult to get acquainted with in these words: "She is—what you say—'high nose.'" We are all too apt to be "high nose," even though we may disclaim such attitude. I remember my shame in hearing a distinguished University President address a large company of Chinese students in a "high nose" manner, telling them of their enormous privilege in making contact with American culture—either unaware of, or forgetting, the marvelous, ancient culture of the Chinese nation.

I venture now to quote some unsolicited sentences from five University of Illinois students from other lands. A South African student: "I had hoped to have my brother with you but wars change many plans. When he does get to America and to Trinity, I hope he will realize that it is worth travelling ten thousand miles alone to see the Trinity spirit and to get a little of its leaven." His brother did come—and was later a member of the Student Council.

A student from Jamaica wrote of the touch of Trinity upon him in 1922. "It was the time of my greatest discouragement when despondency had taken possession of me and only pride kept me from leaving school. . . Since then I have felt that this recurrence of such despair is an impossibility with me."

A Hindu student wrote for the Hindustani Club: "We are all very proud of these (International) Rooms and the 'Foundation' building, where we, from distant lands, pass many a joyful social evening, and where, day by day,



the international relationship among the different nationalities is being made firmer and firmer . . . and this helps to lay the foundation of universal brotherhood."

The President of the Latin American Club wrote in 1923: "The Foundation has been a common meeting ground for all students, American and foreign alike, where we can meet our brothers of every race and creed and thereby better understand and appreciate each other's point of view. . . To us as individuals the Foundation has helped to fill the loss of home life."

The President of the Chinese Club wrote in 1923: "Without an exception the Chinese Students Club of the University of Illinois has been holding its meetings, socials, entertainments, and celebrations in the Wesley Foundation for the past year. If there is one place which always shows a true Christian spirit of friendship and helpfulness, ready cooperation and facilities, it is the Wesley Foundation which we often refer to as our 'meeting place' and 'our home of homes. . .' Personally I have many good chances to meet good people in your place. . . What is true in my case is also true in many cases among the students from other lands."

The world is becoming geographically smaller and more unified every year. We are obliged to learn to think internationally but our greatest peace problem is to learn to *live* internationally. Our enterprises of constructive good will are the higher preparedness. Through them we must "go on or go under." Christians of today have an unprecedented opportunity to help in bridging international chasms. Our answer to this opportunity concerns the present and ultimate peace of the world. The letters quoted



above—out of scores of others in my file—reveal how the first Wesley Foundation worked at this task from its earliest beginnings.

The students from other lands were a wonderful asset to us in broadening our horizons, overcoming our prejudices, and helping us to appreciate unlikeness. I recall a Freshman girl meeting a foreign student at a Foundation social and afterward exclaiming violently: "I hate foreigners." I remember her later as a Senior happily in charge of a tea for "foreign students" in the International Rooms. This illustrated how her world in one aspect at least had been remade while she was at the University.

Professor C. M. Moss, of the University, one of my dearest friends and dedicated helpers once wrote me: "I say to myself day by day that Trinity Church (now re-named Wesley) has a boundless future, and whoever ministers there has his hands on all the strands of life here and on every continent, if his hands are able to grasp them, and the splendor of the opportunity is something to excite the imagination of any man."

## So We Built

A BREAKFAST in the home of President Edmund J. James lives in my memory as a dramatic crucial point in the development of The Wesley Foundation at the University of Illinois. All of the activities at Trinity Church and the parsonage had indicated the urgent need of a Student Social Center building and a more adequate Sanctuary. The ideal location seemed to be in a block adjoining the campus in which the parsonage was located. Trinity Church had secured an option on all the rest of the frontage on the block which would give ample space for development. This property was on Green Street—the principal street between Urbana and Champaign, and the only street through the front center of the campus. If the option on this property could be closed the future of our building project would be assured. We believed that the University would eventually surround this property. Our belief has been fulfilled and our Church and Foundation structures are now entirely surrounded by University buildings.

To close this option would be a great financial venture involving indebtedness—but these lots were almost certain to be sold elsewhere soon unless we bought them. It was such a case as that which arose at Goucher College when an old German trustee is reported to have won action by his fellow trustees by saying: "It is certain that God

is not going to make any more land around this College, but he is certainly going to make many more girls."

So on that historic morning Bishop McDowell at the breakfast table looked through the windows of the President's home upon the property just described, two blocks distant. Finally pushing back his chair he said: "There is the ideal location for our developing Methodist work. Some way we must secure that property." Immediately in reply, I said, "Bishop, I can bring you the option on those vacant lots this morning." Emphatically he replied: "Go and get it." I left the table and within two hours laid the option before Bishop McDowell, then presiding at the meeting of the Board of Trustees of the Foundation, saying: "I guess it's up to you now, Bishop."

Before the day ended ten men had advanced the first payment, the obligation had been accepted and the location was assured. A priceless opportunity had not been lost. The passage of the years has shown with increasing vividness the statesmanlike decision of Bishop McDowell. The outcome rested on him that day and he did not fail.

Often in the next few months President James would ride up on his horse to my front porch and let his imagination play on the structure that was to rise on the vacant lots adjoining the parsonage. His interest never lapsed. After his retirement his postal cards and letters of inquiry and encouragement were frequent and are still a cherished possession.

When the Centenary Movement was launched we were enabled to secure a written commitment for our Social Center of \$500,000. The final payments from the Centenary were far from this amount—to the great embarrass-

ment of The Wesley Foundation for many years. Our plans, which for months had been in process, were quickly completed and on April 22, 1920, Bishops Nicholson and McDowell—who had been at the heart of our enterprise—together laid the cornerstone. And at the close of a week of inspiring programs of plans and prophesy, February 15, 1921, the building was dedicated.

It is a rare privilege to have part in a significant building program, especially if we build for the future, substantially and somewhat adequately. The result, if well done, may be a lasting contribution even to the passerby. As Bernard Shaw said in his memorable pamphlet, "On Going to Church": "Showing me where, within the Cathedral, I may find my way to the Cathedral within me." So one of our central purposes was to build beautifully, while at the same time building for practical, efficient use. That we succeeded in doing so is evidenced by the fact that on the completion of our building, one Architectural Journal gave an entire number to photographs of the interior and exterior, and other Journals had many pictures also. Lorado Taft said: "It is the University's first glimpse of beautiful architecture." And the distinguished Dean Kendric Babcock wrote: "I go by the Wesley Foundation every morning. It is a refreshment to my spirit at the beginning of the day."

With ever-growing conviction, I have held that our church buildings, large or small, can and should be made beautiful. It is our obligation to the community to achieve this in as large measure as possible and also to provide for beautiful landscaping. In my twenty-four years as an active

Bishop this was a prime objective with me, as my comrades in the California area will testify.

Many problems had to be faced; for example, how largely should we build, thinking not only of the present but of the future; what services should such a building render if we were to meet the agreed upon needs as already described in this book; and how could we combine utility, integrity, character and beauty?

Our first important step was to secure an architect. Our choice was Holabird and Roche, one of the notable firms of Chicago. The men in this firm took vast interest in our building and one of them was a supreme artist. They were wonderful in their readiness and desire to collaborate. Our inter-relationship was really beautiful. To illustrate, I quote a letter sent to my people for the book presented to me celebrating the 20th year of my pastorate: "Dr. Baker's vision and liberal far-sightedness gave us the freedom and backing necessary to the achievement in the Social Center Building of one of our most creditable pieces of work. We architects are only, technically, interpreters of our client's thoughts and dreams and if any merit may be attached to the material achievement of Dr. Baker's ideas to be found in this building, it is due more to his own love of beauty, to his faith and conviction, than to any other cause.

"We are, all of us, the happier for the opportunity he afforded us for the execution of our best work."

We also sought to keep in mind that ultimately our plan was to include the new Sanctuary. Accordingly, the first drawings showed the elevation for the Church as well as the Social Center. That proposed program of

building is now in process of completion as I write, though of course the plan for the new church and church school building has been developed in the light of current needs; but on the same high level of beauty and utility and in entire conformity with the Social Center Building.

An early decision was that we should seek an historical continuity with the Wesleys' heritage at Oxford and by great good fortune one of our architects was an enthusiastic student of Oxford architecture. His own description of our building is as follows:

"An attempt has been made to catch the elusive spirit of 16th Century Oxford. St. Johns Oxford has served as a model for the center portion. The quiet dignity of the garden front of St. Johns with its interesting bay windows accented against broad wall surfaces, has provided inspiration for the North Front on Green Street, while on the South Side the St. John's Court elevations have afforded ample suggestions for the design of a facade of singular breadth . . . the style of the building is late 16th Century Elizabethan."

There were also reminiscences of the two colleges with which the Wesleys were a part—Christ Church and Lincoln. The heads of these colleges took genuine interest in what we were doing and at the Dedication we had warm greetings from them.

The responsive purpose of our architects to adapt our building to everyday practical uses was unfailing. They wanted to do what we desired to have done. I give one illustration. In their first sketch they had placed the offices on either side of the front entrance. "Oh no," we said. "Let the offices be elsewhere. We want a very inviting



social room to welcome the student so that he'll say 'My! what a homelike place. I'll want to come here often.' " The architect's description of their completed work included this sentence: "An attempt has been made in the Social Center to capture this intimate homelike character so that the students of the University would feel free to enter without a formal invitation."

So through the central entrance we come into a long beautiful lounge which we named Watseka Hall in honor of the donor, a dear friend from Watseka who would not allow her name to be used. In it are couches and chairs and two long tables on which is current literature. On either side of the entrance leading out of and yet a part of Watseka Hall are alcoves filled with books. In the lounge there are two open fireplaces which, with the beamed ceiling, help to give it a homelike and inviting character. Also on the first floor are the International Rooms, women's lounge, study and social rooms, other general study and social rooms, and the office area.

On the second floor is the Great Hall, extending up into the roof space and exposing the actual roof construction. This Hall has a stage at one end for plays, pageants, concerts, lectures, etc. Also on this floor are ample kitchens and serving space, making it possible to use the Great Hall for banquets.

The Great Hall for years now has been used for the church services on Sunday.

On the second floor there are also classrooms for the curricular work of the Foundation, recognized for credit by the University, and guest rooms for visiting lecturers.

The remembrance of carrying through this building is

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still a joy to me and I cherish a hope that it has been a joy and of high use to my successor and succeeding generations of students.

Since many superficial critics said that this building was only for the social and play life of students, let me first say that if that were all, it would be an enormous contribution to student living. I am happy to say that this was a part of our design and that it has helped to make a well-rounded, full life for many. But in addition to this, it should be clear that there was provision and incentive to reading; classrooms for instruction in the Bible and allied subjects with curriculum credit by the University; resources for the development of The Wesley Players; guest rooms for expected lecturers. In fact, the building was to be, as the very word "Foundation" suggested, on an open curve of services to the students, to the University, and to the Church.

"So we built . . . for the heart of the people was in their work." (Moffatt)

"Except the Lord build they labor in vain who build."

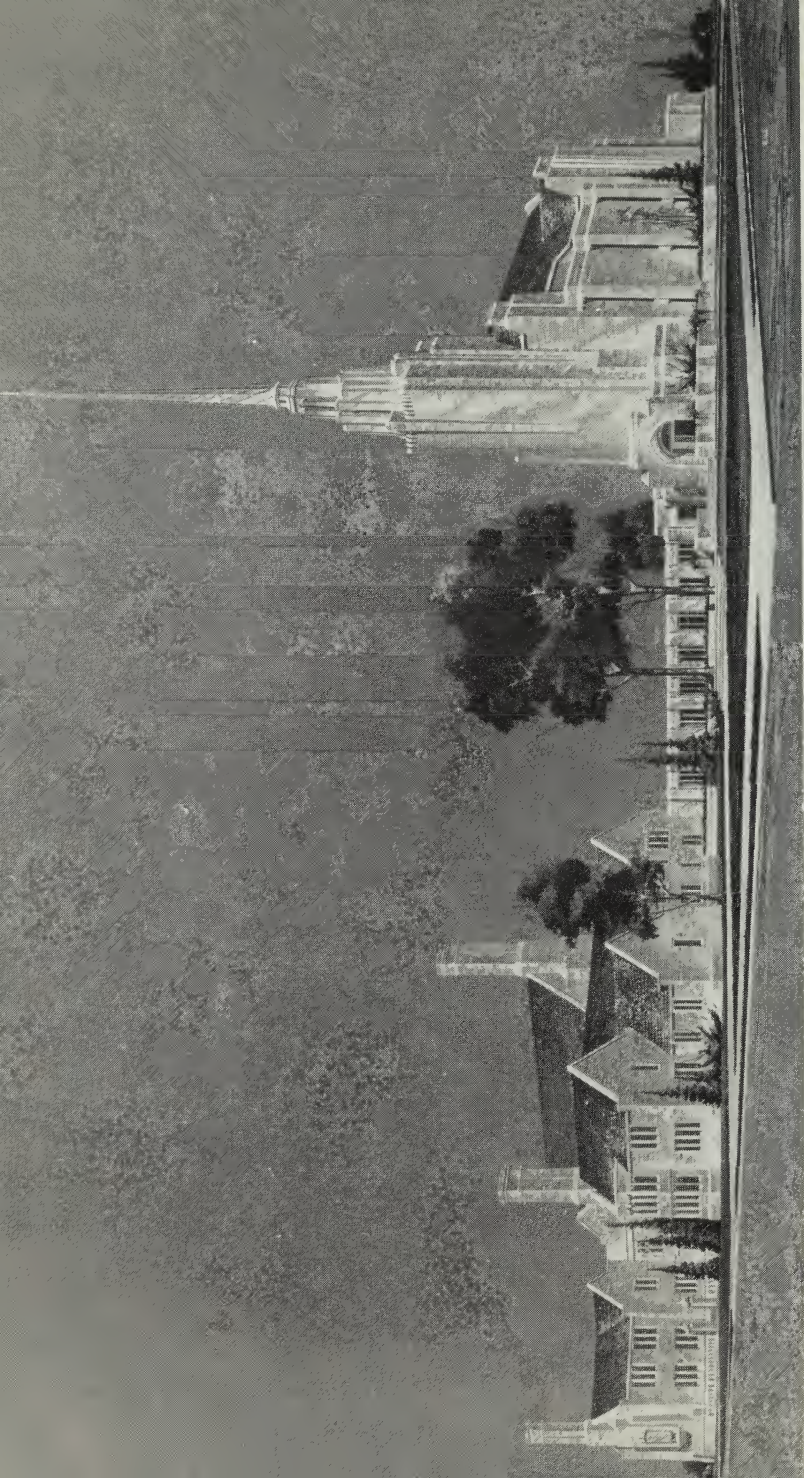


*The Wesley Foundation at the University of Illinois, Social Center Building, front view.*



*Social Center Building, garden view from architect's drawing.*





*The Wesleyan Foundation at the University of Illinois, Architect's drawing showing (L-R) Social Center Building (1921), the connecting Educational Wing, and the new Sanctuary (1959).*





*The Wesley Foundation at the University of Illinois Great Hall as used for Sunday evening student supper.*

*Great Hall as used for church services.*





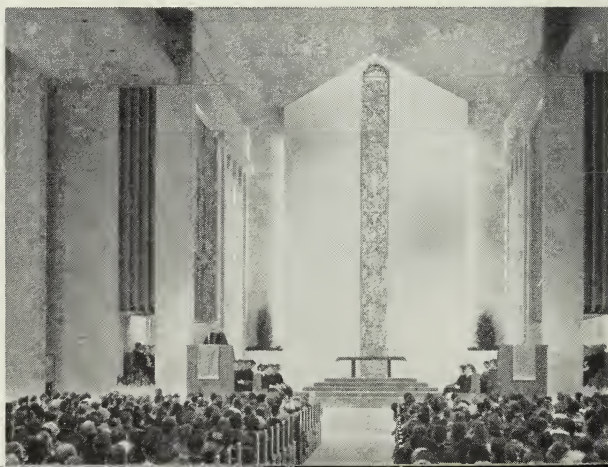


*The Wesley Foundation at the University of Illinois, Watscka Lounge (1921).*



*Watscka Lounge (1959).*

*Interior of new  
Sanctuary at  
the opening  
services  
December 13,  
1959.*





## A Unique Church and Foundation

AT the annual meeting of The Wesley Foundation, May 12, 1958, there was a new "agreement and covenant" entered into between Wesley Methodist Church (formerly Trinity) and The Wesley Foundation. This was legally adopted at that time because of the construction then in process—which when finished will complete, at least for the time being, the building plans.

In the preamble are these words, which state a remarkable fact: "This Agreement . . . is entered into, recognizing that said institutions have as *a common vocation and purpose* to give witness in this University community to the Gospel of God's grace as revealed in Jesus Christ, and to create a congregation to worship and minister in His name; and *recognizing a common destiny* to fulfill this purpose together as one body in Christ and *acknowledging with thankfulness to God that during the 45 years of common history the relationship between these organizations has been uniformly harmonious and cooperative* as latterly evidenced in a long-sustained common endeavor to build a Sanctuary for their resident and student congregation; and in order to promote the continued cooperation of said institutions in the completing of said Sanctuary and the common use thereof by the parties hereto following its erection." (The italics in the above are mine.)

The items of the "agreement and covenant" are:

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1. Wesley Church will turn over to The Wesley Foundation all its resources (minutely specified) which it has accumulated for the building of the Sanctuary.

2. Title for all of said assets and the Sanctuary to which the same are contributed shall rest solely in The Wesley Foundation.

3. That subject to the reasonable regulation thereof by The Wesley Foundation, Wesley Church shall have the perpetual right to conduct services in and carry on church and church school activities in the buildings of the said Foundation.

4. The use of said buildings by The Wesley Foundation and Wesley Church shall be harmonized by a committee to be appointed in equal numbers by the parties thereto.

5. That the cost of maintaining and operating said buildings shall be shared by the parties thereto in such proportions as may be agreed upon from time to time by their governing bodies and with the help and advice of the committee above mentioned.

6. That a joint or combined Pastoral Relations and Personnel Committee appointed in equal numbers by the parties hereto shall from time to time make recommendations to the parties regarding staff for both Wesley Church and Wesley Foundation.

7. That the Official Board of Wesley Church shall elect at least ten members of said church to serve as members of the Corporation of The Wesley Foundation.

8. That at least one-third of the Trustees of the Wesley Foundation shall be members of Wesley Church.

The foregoing is an unusual "agreement and covenant" which was adopted unanimously by both Wesley Church and The Wesley Foundation. Furthermore, The Founda-

tion, at its Annual Meeting, after adopting the "agreement and covenant," amended its by-laws so as to bring them into conformity thereto, with this interesting addition that the ten members from Wesley Church on the Corporation shall be "*lay members.*"

The Corporation known as The Wesley Foundation at the University of Illinois is made up of members chosen by the three Annual Conferences of the State of Illinois, namely, the Rock River, the Central Illinois and the Southern Illinois, and by the Quarterly Conference of Wesley Church in Urbana, Illinois. It is furthermore an interesting fact that the Presidents of The Wesley Foundation at the University of Illinois from its beginning have been the Methodist Bishops resident in Chicago—William Fraser McDowell, Thomas Nicholson, Edwin H. Hughes, Lynn Waldorf, J. Ralph Magee and Charges W. Brashares. I may add also that each one of the above mentioned Bishops has taken great interest in The Foundation—an interest manifested by their presence at official meetings and in many other ways.

The situation at Urbana, Illinois, structurally and organizationally, is *unique*. I think it is not exactly paralleled in any other of our University Centers. *It does not need to be paralleled. Each local situation should grow out of local conditions, needs, and possibilities.* A part of the genius of a Methodist student work is indicated by the very word "*Foundation,*" which does not limit or confine but calls for venturing out on "an open curve."

Of course there is not complete freedom to do as one pleases and take the name Wesley Foundation. Long since the General Conference of The Methodist Church has

adopted this official name and made The Wesley Foundation one of the educational institutions of the church. It is defined in various paragraphs of the 1956 *Discipline*, together with provisions for standards which must be met to secure official recognition; it is an integral part of the Quadrennial Program on Higher Education.<sup>15</sup>

A standard, accredited Wesley Foundation is a corporate entity, with as distinctly individual and legal life and responsibility as a college, university, hospital, or any other incorporated Methodist institution. The 1956 *Discipline* says that "*an approved*" Wesley Foundation "shall have a "Board of Directors . . . The Board of Directors shall be responsible for the direction and administration of the Foundation in accordance with the policies and standards established by the Conference Board or Boards and the General Board of Education." <sup>16</sup>

The integrity of the corporate organization of a Wesley Foundation must be respected by all the authorities of The Methodist Church in the matter of staffing, and all other matters of "direction and administration."

If the Director of a Wesley Foundation is a minister his official appointment is not to a local church but a *Special Appointment* to an established corporate institution of The Methodist Church. The appointment is made by the presiding Bishop and his Cabinet, after consultation and with the consent of the Board of Directors of the Foundation concerned. It is clear, however, that the Board of Directors

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<sup>15</sup> See pamphlet published by the Board of Education: "The Process of Accrediting Standard Wesley Foundations."

<sup>16</sup> *Discipline*, Paragraph 1367 (2) p. 359.

can select as Director a man who is not an ordained minister.

I come back now to the first Wesley Foundation. It has had an interesting development. It grew out of student work as it developed in and through Trinity Methodist Church, which was built to serve the university community. In my first years I sought also a corporate organization made up from the Annual Conferences of Illinois, supplementing all that could be done by the Trinity Church. The Conference responded and I have quoted Bishop McDowell's letter <sup>17</sup> concerning the responsibility of all the Methodists of the State of Illinois, which seems to me a classic statement. The Wesley Foundation at the University of Illinois was incorporated in December, 1913. From that date forward, we had two corporations working together at their "common vocation and purpose." Structurally and organizationally there have been these two corporations—with ever closer and closer inter-relations. In the introduction to the "agreement and covenant" adopted May 12, 1958, there is the notable and beautiful statement of fact "that during the 45 years of common history the relationship between these organizations has been uniformly harmonious and cooperative." Never has this been more evident than at this present time.

Before the Social Center Building was erected all of the work for students centered in Trinity Church and Parsonage. After the Trinity Church building was abandoned for adequate reasons all of the Trinity Church activities continued in the Social Center Building—even

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<sup>17</sup> Page 13.

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the Sunday church services being held for years in the Great Hall. I am seeking to emphasize how structurally, as well as in every other way, Trinity Church (now Wesley) and The Wesley Foundation have been growing together intimately, yes inextricably.

One of the important binding elements has been that the Minister of the church and the Director of the Foundation have been one and the same person. Others have been added to the staff, but the center of responsibility and direction has been in one person. The absolute importance of maintaining harmonious understanding and cooperation in the ongoing work of the two institutions is shown in the agreement I quoted above which provides for "a joint or combined Pastoral Relations and Personnel Committee" to make recommendations "regarding the staff for both Wesley Church and Wesley Foundation." Unfortunately the history of work for students in the various denominations has too often shown lack of harmony and understanding between pastors of churches at student centers and the student workers.

For myself, I am grateful beyond words that it was my privilege at the first Wesley Foundation to preach to students and to the faculty and other members of the university community. As I look back now, I marvel that it was possible for me to carry the pulpit responsibilities in addition to all the work I had to do in the local congregation and in arousing interest in student work—not only in Illinois but in the church at large. The response of students, faculty and community was such as to make it possible for me to return year after year. And always at the heart of the annual invitation to return was the pulpit



ministry—not the organizational activities, necessary as they were. In fact I should not have willingly served at Urbana for twenty-one years had the case been different. My heart and my mind were in my pulpit and pastoral ministry, and still are even to this day.

In the matter of counselling, whether with students or other persons, the man in the pulpit has a great advantage over the counsellor who does not have the opportunity of public speech. That remark is conditioned of course on the ability of the pulpit speaker to take account of life situations for individuals and the relevant matters of contemporary life. In proportion as he talks sense and reveals some other desirable qualities and abilities, needy people will say, "I think that man can help me; can understand me; has something for me." And so he is sought out by many who otherwise would not realize that he could be a helper in human need.

## The Importance of Right Leadership

THE choice of Paul Burt in 1928 as Minister of Trinity Church (now Wesley Church), and as Director of The Wesley Foundation was providential. When the Pastoral Relations Committee met, the Chairman reported that his Episcopal brother-in-law who lived in Lockport, New York, had written him that if he were a Methodist looking for a Minister he would consider a young man named Burt, pastor of the Methodist Church at Lockport, to which another member of the Pastoral Relations Committee replied, "Why, I know Burt. We were classmates at Old Wesleyan." Whereupon, a third member of the Committee said: "It happens that I am going to New York City next week. Let me go via Lockport and meet Burt, and also make inquiry in the community and elsewhere about him." The end result was that in a very brief time a united request from Trinity Church went to Bishop Edwin H. Hughes, Resident Bishop, for Burt's appointment. Hughes agreed to make the appointment and early in the autumn of 1928 Paul Burt took up the work at Urbana.

The appointment was "providential." Dr. Burt is now in his 32nd year of a remarkably creative ministry. Seldom after a long pastorate does an immediate successor have an extensive period of service, yet he and I together have

served 52 years at Urbana—Baker 21 years, Burt 31 years. I had not known Burt save by reputation and had never met him personally. I had no part in his appointment. There was no effort made to secure a man who would simply carry on the work and program then current. The Pastoral Relations Committee—a very competent one—was simply seeking the ablest man they could discover who would be given absolute freedom to find his own way and to work through his own plans and programs unhampered by anything that was past. The history of Trinity Church was such as to insure the new minister of loyal support for a leadership in which they expected to rejoice.

Paul Burt had no reason to expect the proposal of the Trinity Committee. I do not know whether he had dreamed of a university pastorate. Pastor and people were drawn together in a strangely fortuitous way as I have already indicated. The ensuing years are a romantic story. Paul Burt has had one of the most distinguished ministries in the history of the American church. People and pastor, students and “foremost companion,” have had glorious united years together in an amazing creative enterprise. Again the term “Foundation” has justified itself as the work at Urbana has gone forward on “an open curve” as new things have been dreamed and done.

I am writing about a remarkable person, on whose staff as Honorary Minister I have been for almost 32 years. This is one of my proudest honors in a long life, and of course I owe it to this courteous and gracious friend of whom I am writing.

Let me record quickly some of the qualities of Paul

Burt. He is well-trained, open-minded, forward-looking, socially aware and socially concerned, courageous, claiming his Methodist heritage of a free pulpit. He is a preacher of unusual ability to whom a university community of faculty and students have listened eagerly for all these years.

Paul Burt is deeply spiritual in the highest and best sense. Rooted in history and claiming the fullness of his heritage, he has known also how to develop a relevant, contemporary fellowship of worship. His pastoral prayers have been as central and powerfully significant as his sermons. Perhaps these prayers have been the most important part of his ministry. And for some years now Burt has been properly a member of the General Conference Commission on Worship.

Several years ago Bishop Bromley Oxnam spent a Sunday at Urbana. He wrote me in part as follows: "When Paul Burt at the beginning of the service had finished his call to worship we were already on the march." Burt has had the all too rare ability to create an atmosphere and mood of worship. This has been one of his remarkable gifts to the university community. Inevitably one outcome of this depth life in Dr. Burt has been the development among the students of The Foundation of daily corporate prayer and now for some years the preparation and publication each year by a student committee of Lenten Programs of Worship.

Dr. Burt begins his report to the Annual Meeting of The Wesley Foundation Corporation, May 12, 1958, with this paragraph:

"The Wesley Foundation would have no significant being if it were not centered in the church. It is not that The

Wesley Foundation is simply another parish church. It is the special expression of the church in relation to a university campus seeking to pervade the educational process, for those who respond to it, with the influences and the concerns which the church believes are essential to all true education, and certainly to a Christian education. But we are convinced that this can best be done by having as its center, from which everything else stems, a worshipping community."

Prof. William Ernest Hocking, some years ago, in presenting the Layman's Missionary Report, in reply to a question, answered with great emphasis, "I am a hot believer in the church." Burt is a "hot believer" in the church. His strong statement as quoted above, was introductory to his report on the new Sanctuary now being constructed as the central part of The Wesley Foundation at the University. Concerning the intense interest and monetary contribution of the students he remarked: "I believe this is an evidence of the vitality of the program"—i.e., the total program of The Foundation covering so many phases of student life.

One of the outstanding qualities of Paul Burt has been his long patience with regard to the Sanctuary and many other things. I confess a fundamental perplexity, which has haunted me all my life, namely, why has it been so difficult to enlist resources to fulfill all the opportunities so strikingly apparent at Illinois these many years? The river of students has been flowing by and we have been able to serve only a percent of our sure constituency because we have never been able to secure the money needed to do the fullest task. I speak not of hypothetical "oppor-

tunities" but such as have been illustrated in the footnote at the end of this chapter. Our work at Illinois has never been based on "hypothetical opportunities." One could rightly expect a multitude of friends to say, "Let me share in this marvellous work." Many have done so. For them we give hearty thanks. But the field is still white to the harvest.

For many years now the Sunday worship services have been held in the Great Hall—two services with hundreds in attendance but always with the frustrating knowledge that many others were not reached because of lack of room for them. And families, with children have been turned away because of no space for a church school. Happily at long last the Sanctuary and church school are in process of construction, as shown by the photograph.

I have been profoundly impressed by Paul Burt's quiet, steadfast ongoing—never losing the goal but also resolute never to lower his sights. It has been an ever-amazing achievement on his part of keeping up the courage and hope of his students and his people. Even when the end seemed to be near there have been strange and unforeseeable obstacles but he has led forward through them all. Further, the buildings now in process are not only eminently practical and usable, they have a notable beauty.

This remarkable story of a highly constructive work for a University community cannot be complete without a full-hearted tribute to Mrs. Burt—ever at her husband's side, sustaining him, counselling him, cooperating with him. Together they have been greatly beloved by all their people, young and old—a glorious comradeship challenging all with whom they come in contact to wider realizations



of the wonder of homelife. Perhaps Paul Burt would say of his wife what Justice Holmes said of his: "She gave poetry to my life."

Earlier in this inadequate tribute, I have quoted Bishop Oxnam on a worship service: "When Burt had finished his call to worship we were already on the march." So in trying to understand the wide and creative sweep of Paul Burt's work as head of the first Wesley Foundation we must say that for 31 years the enterprise "has been on the march."

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\* "Re G.I. married students: *Together* recently asked us to make a spot survey inquiring what had happened to the much talked of G.I. married students, who, returning from service, were on the campus immediately after the war. In seeking to give answers we picked at random some twenty names. Our inquiries among these twenty couples revealed:

2 Ph.D.s—1 in academic work, 1 in industry

6 M.A.s—4 in business, 2 in academic work

2 lawyers, 2 ministers, 3 engineers

1 professional army, 2 pilots

1 farm advisor, 1 farmer and lumberman

Most of them had married as a result of friendships established at the Wesley Foundation. In these families there are now sixty children. All are active in their churches and community life, some assuming places of conspicuous responsibility and leadership. My point is that what happened to these twenty happened to hundreds of others and is happening to as many hundreds now in school. This is what matters most. This is why we are here." Burt, Annual Report, May 12, 1958.

## The Whole Church for My Fellowship

I TAKE the heading of this chapter from one sentence of Principal Davidson's remarkable affirmation of faith in the Universal Church. "I take the whole church for my fellowship" has been my life long creed and practice. A loyal son of Methodism I have lived and worked within, and *beyond, Methodism.*

From the beginning of my ministry at the University of Illinois I worked hard and consistently for a *united* program by the churches as they came to be located at the campus, and the Christian Associations. Much time was given to building up fellowship—regular meetings, shared methods of work, united programs—among the "church workers." The fact that I happened to be one of the first in this field, and stayed so long, gave me an unique opportunity at this point. We truly worked together "for and with God"—Protestant, Catholic and Jew.

I record two out of many illustrations that might be given. First, the Acacia Fraternity, to which I belonged, in a special dinner at the fraternity house gave a Knights of Columbus pin to Father John O'Brien of the Columbus Foundation at the University; and in return the Catholic Fraternity Phi Kappa gave me a Masonic pin at a dinner at which Father O'Brien and I were both guests. Of course as a result there was much public approval. One editorial

said: "A splendid example of religious tolerance." This writer went on to speak of the remarkable cooperation at the campus: "It is good to hear ministers of different faiths call each other 'Jack', 'Jim', 'Steve', 'Bob', 'Ben', as they set a good example for their flocks." \*

The second illustration is a prayer prepared at the request of the "church workers" at the University of Illinois for common use in all our churches about the campus during Lent of 1927. It was first published with a long editorial in the Daily Illini of February 2, 1927. To our surprise it aroused world-wide interest. A photographer was sent down from Chicago and the prayer was broadcast with the pictures of the joint sponsors. The news release said in part: "Rabbi, Priest and Minister write joint prayer. Age-old racial and religious animosities were swept aside and kinship in the Fatherhood of God stands acknowledged in a prayer formulated and published to the world by a Catholic priest, a Methodist Episcopal Minister, and a Jewish Rabbi." Then followed our names: Rabbi Benjamin Frankel, Father John O'Brien and James C. Baker.

Though not a subscriber to press releases I have in my possession an envelope filled with press clippings from all over the world—also some letters of bitter condemnation for this "compromise prayer."

An important development in the united work at Illinois was the Hillel Foundation there. Hundreds of Jewish students were at the University and there was no provi-

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\* I am glad you are mentioning the wonderful spirit of understanding and fellowship which obtained among us all at Illinois. These were indeed memorable days, dear Jim, and I shall treasure them.—Personal letter from Prof. John A. O'Brien, Notre Dame, December 29, 1958.

## THE FIRST WESLEY FOUNDATION

sion for their religious life. Discussions were held repeatedly with the leading local Jewish merchant, a man of great integrity and community usefulness. Finally a national representative of the Jewish faith came to the campus. After his visit a letter now before me said: "We are practically assured of the coming of a rabbi to look after the Jewish students. The fact that a Christian clergyman believed something should be done pretty nearly bowled him over. I could not have made Mr. ——— see the problem without your help." Soon after the Hillel Foundation was established on the campus and the effective incorporation of the large Jewish segment of university life in all "spiritual" enterprises on the campus completed our circle of fellowship to the great advantage of our total life. Soon the Jews engaged Dr. Abram L. Sachar, now President of Brandeis University, as their Professor in our *joint* religious education courses, for which the University of Illinois gave credit.\* Later Dr. Sachar was Director of the Hillel Foundation at the University of Illinois from 1929-33, and National Director from 1933-48; since 1948 Chairman of the National Hillel Foundation Commission and now Honorary Life Chairman. There are now well

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\*From the very beginning, again because of the pioneering ingenuity which came from you and Wesley, courses for credit at the University were offered in the Foundations. The technique was again very ingenious to avoid the problems of state and church. The courses were taken at the Foundations as if they were given for credit in outside institutions and the credits were then transferred by special transcript to the University of Illinois. When I took over the direction of the Hillel Foundation, I assumed responsibility for the classes. Here was a magnificent opportunity, on an academic plane, with all of the prestige and the dignity of an academic approach, to influence young people and to deepen their religious values. Personal letter from President Abram L. Sachar, June 16, 1959.

over 200 Hillel Foundations at local campus centers in the United States and virtually in every college in Canada, and units in England, Holland, Israel, and in South America and Australia.

Some years later the Interfraternity Council admitted three Jewish Fraternities to the Council, and I have before me now the notes of the address I gave at the Z.B.T. House on that happy and momentous occasion.

Tolerance is a difficult achievement, based on respect for unlikeness and difference. To quote Maeterlink: "To despise is easy, not so to understand."

My second adventure *beyond Methodism* was with the Young Men's Christian Association. Locally for twenty-one years I was in intimate cooperation with this important organization. One of my dearest friends was Henry E. Wilson for many years the University Secretary—one of the most distinguished and effective secretaries in Y.M.C.A. history. I summarize the local relationship by quoting from the flyleaf of a beautiful Moffatt Testament given me on my election as a Bishop.

"To 'our' Bishop James C. Baker

With the affection and appreciation of the Staff of the Young Men's Christian Association of the University of Illinois. We shall think of you always as belonging to our fellowship. June 9, 1928"

Signed by all the members of the staff.

Soon I was caught up into wider Y.M.C.A. student relationships. For ten years I was chairman of the Lake Geneva Student Conference in the great days when approximately a thousand students from the Big Ten terri-



tory came to the camp each summer. If space permitted I should like to describe and discuss these amazingly fruitful assemblies, the programs, the speakers, the secretaries involved and the results.

Then I became a member of the National Student Department, shared in the two fruitful Cleveland Conferences on the relation of the church and the associations, was chairman of the special study on the Advanced Program, etc.

Soon I found myself a part of the wider Y.M.C.A. organization; I was chairman at the Atlantic City Convention in 1922 of the Committee on the very important International Committee's report concerning which Mott wrote me: "It was a magnificent service you rendered in various capacities at the recent convention. It was real constructive statesmanship," and Bilheimer wrote: "You rendered extraordinary service for the convention."

I give these illustrations seeking to indicate how closely involved I was in the student work of the Y.M.C.A., which grew naturally out of my work in the Wesley Foundation, and which greatly enriched the Foundation work and enlarged its influence.

After far-reaching decisions at the Atlantic City Convention a *Committee of 33* was set up to prepare for the significant Constitutional Convention held at Cleveland, which remade the Y.M.C.A. organization. I was a member of that committee, and also of the Cleveland Convention. I was also made a member of the new Home Division and of its Executive Committee. Mott wrote me: "I have high hopes that you may without fail give us this period of truly creative and enduring work. It is *important*



*to safeguard the vital interests of the student work*, not to mention other issues concerning the whole Brotherhood. . . . The leaders of the student movement are most anxious that you should represent them in this, the very heart of the organization," and David Porter, National Student Secretary, wired me: "No one else can help so much in transition period for student associations and their contribution to the Universal Church."

My personal relations with leaders in the Young Men's Christian Association are among the happiest memories of my life. In the midst of my Y.M.C.A. activities I used to say that I was not sure whether I was a Y.M.C.A. man working in the ministry or a minister working in the Y.M.C.A. We should never forget the enormous contributions to the leadership of the Ecumenical Church which have come from the far-flung student movement in many lands properly symbolized by the World's Student Christian Federation.

Someone, writing recently of the now rapidly developing religious work for students, has said that it becomes more and more "*sectarian*." This is a word of two meanings in the Oxford Dictionary: "Of or confined to a religious denomination"; "a bigoted adherent of a sect." Too often it is used only in the second meaning and therefore definition is necessary if we speak of the "*sectarian*" character of student enterprises.

At the University of Illinois the religious work at the campus was "*sectarian*," though beyond question not in a divisive or "*bigoted*" way. This I have sought to illustrate in the preceding pages of this chapter. The sheer numbers in those earlier years—and now more emphatically so—

made it essential to find some way of breaking up the mass of students into smaller groups. The denominational pattern was the natural and most effective method—and this we chose with thought-out purpose. It is even more so now the best pattern and the primary reason for the extension of the “sectarian” buildings and programs at university and college campuses.

Professor Clarence Shedd of Yale University is accustomed to speak of the so-called “united plan,” such as the one at Cornell or at the University of California in Los Angeles; and the “Illinois plan,” but never with unpleasant reflection on the “sectarian” approach. I know from intimate conversation that he has high regard for both approaches. In my considered judgment the distinguished service of the “united plan” must sooner or later at most universities be complemented by “sectarian” buildings because of the enormous numbers of students. This is illustrated in Los Angeles where we have the glorious and continuing work of the United Religious Conference. This Conference has already been complemented by Jewish, Catholic, Episcopal and Christian Churches erecting notable “sectarian” structures, thus supplementing their “spiritual” ministry to this vast university community.

My particular testimony, which can be amply documented, is that at the University of Illinois there has been nothing divisive among the “church workers” at that campus. Through all the multiplying years the churches and synagogues and the Christian Associations have worked together in marvellous understanding and steadfast cooperation.

## After Half a Century Trinity Is Renamed Wesley

THE CHURCH of The Wesley Foundation at the University of Illinois has a short history, measured by years. Measured by the generations of students touched by her ministries, and now scattered throughout the entire world, her history is rich and vastly significant.

Many of her sons and daughters  
Nourished in her fold  
O'er the seas are doing service  
Loving, brave and bold.

At home and abroad the university church continues with power in the lives of her children.

This chapter is written for the purpose of lifting up and explaining the new name of this University church. It has had several names. It was the first church of any denomination established near the University. The year of her beginning was 1892 when the University of Illinois had few students and there were rows of corn where the Social Center Building now stands. The first name of the church was "The Second Church of Urbana."

A few years later the name became Parks Chapel and was given in recognition of a family which furnished the site for a new small building. It was at this location that a new church was erected, which was dedicated in Novem-

ber, 1906, under the name Trinity Methodist Episcopal Church.

In 1890 the University had less than 500 students; in 1900 there were 2,225; at the same time when Trinity was new the number was well under 5,000. The church was located at the extreme north end of the campus—just east of the then gymnasium and armory and north of the heating plant. Few people realized the significance of what was happening in the building of the new church. With little imagination and less expectancy, many people said “the new Trinity has been grievously overbuilt and the debt incurred will never be paid.”

For exactly fifty years the name Trinity held for the church building and the congregation, though the church building for adequate reasons was sold in 1934. The following course of events will explain why “After Half a Century Trinity Is Renamed Wesley”:

1. The Trinity congregation and the Wesley Foundation Corporation in 1913 had chosen a new site for all the Methodist work at the University, with the expectation of a complete physical plant at an early date.

2. The present Social Center Building had been dedicated February 15, 1921. In it was a Great Hall which could, among its other uses, furnish an admirable temporary Sanctuary for all the worship life of Trinity Church.

3. Soon the separation of the ongoing life of Trinity Congregation and Wesley Foundation—together with the difficulties involved in the maintenance of two plants—led to the sale of the Trinity church building. After that sale in 1934 all of the activities of church and Foundation were carried forward in the Wesley Foundation Social Center Building.

4. At long, long last the realization of the greatly needed new Sanctuary and church school building was at hand bringing these questions—Should the new development be called Trinity? Would it not bring confusion to do so? For years all the religious and social life of the people, older and younger, had been at the Wesley Foundation Social Center. “Wesley” was the recurring description of the relationships. “Let’s go over to Wesley.” “Our church services are at Wesley.” Soon the overwhelming majority decision was that the name of the congregation and of the new sanctuary should be “Wesley.”

What in many other like situations would have caused a terrific crisis was carried through without any sharp differences or unpleasantness. Here is another evidence of the remarkable harmony which has characterized this company of people throughout the entire life of this strategic enterprise. It is also another evidence of the remarkable skill, patience, human understanding, large vision, and organizational competence of the pastor-director, Paul Burt.

To dramatize the change of name to Wesley, the church and Foundation Corporations through their governing Boards agreed to have a public service on a Sunday in November of 1956 near the exact 50th Anniversary date of the dedication of the Trinity Church Sanctuary. At this time as a part of the service there would be the announcement of the new name “Wesley.” Also by happy circumstance it was possible to choose the Annual Homecoming Sunday of the University when many Methodist homecomers would be on the campus.

With the gracious courtesy which has always been



shown me by Dr. Burt and his associates, I was invited to come and preach the sermon as the renaming of Trinity was announced. In a sense I was a symbol of the event, inasmuch as my years of relationship to the church exactly spanned the half century. (It may not be amiss to say that I have been on Dr. Burt's staff as Honorary Minister during all of that period. As of this date, 1959, we have together served this enterprise 52 years. This association is one of the greatest joys and honors of my life.)

The passage of Scripture for this high home-coming Sunday was chosen from Psalm 48: "Walk about Zion, and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever; he will be our guide even unto death."

We sought on that day to emphasize the continuities of this notable university enterprise, the importance of conserving its history; the amazing unities which had marked its course; and in and through it all the ever-deepening recognition of the meanings of the Christian church and her auxiliaries and her reinforcements for human life through the everliving God.<sup>18</sup>

Again and again throughout this "Story," I have emphasized the organic—as well as the spiritual—unity of Wesley Church and Wesley Foundation, "one and inseparable."

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<sup>18</sup> High religion and intellectual enterprise belong together. Each gains from close association with the other. The two in conjunction, but neither one by itself, can move with hope toward more effective conquest of the chaos that again and again threatens to engulf human living. That way lies whatever chance we may have for a more human world. Robert L. Calhoun.

arable, now and forever." The Foundation, in all of its phases, was mothered by the church; its life has been sustained and renewed through the varied ministries of the church; the church, in her turn, has been continually challenged to contemporary relevance and power as the tides of youth have swept into and around her. By the Grace of God ever new visions and purposes have commanded the persons, young and old, who have made up this "congregation of faithful men and women."

On this high home-coming day of renaming, we sang together again in unison, according to long custom, the Pilgrim Chorus; and we clasped hands in friendship and in our worship and our allegiance to Christ and His Church.

Look around you, look!  
How they are flocking in,  
Your sons from far away,  
Your daughters . . .  
With radiant faces you see them,  
Your hearts athrill and throbbing.  
Isaiah 60:4, 5 (Moffatt)

## Life Takes a New Direction

**1928** IS a central point in our lives. Our ministry in the local church, after Seminary days, covered twenty-three years. The active period of our Episcopal life covered twenty-four years.

The General Conference of 1928, held in Kansas City, was my fourth General Conference. Mrs. Baker had attended each of the preceding conferences. She did not come to Kansas City for it was our daughter's year of graduation and Mrs. Baker was chairman of the Illini Mothers. Furthermore we did not anticipate that the Conference would turn our lives in a new direction.

On May 23rd the balloting for Bishops began. I received 91 votes on the first ballot—certainly not an exciting event. One cannot wonder therefore that Mrs. Baker argued with Western Union when in the early evening they phoned out a telegram saying: "Jim will be elected bishop on the next ballot." "There is some mistake," she said. "I'm sure this cannot be true." Nevertheless it was true for during the day my vote had climbed about 100 on each ballot and on the sixth it stood at 591, far beyond the necessary two-thirds required for election.

Dr. Claudius Spencer wrote in the *Central Christian Advocate*: "It looked very much as if James Chamberlain Baker expected to go back to Urbana, Ill. as he came, for he was garbed in a tweed suit when the lightning struck

him." He went on to say "that cuts no figure," but to me it was an interesting remark. It ties in with my dilemma the next morning when I asked myself whether I should now go to my platform seat in my gray suit or change to black. This also "cuts no figure" but again is interesting for when I met Dean Holgate of Northwestern University in the corridor he said: "At breakfast the Rock River Delegation wondered curiously whether Jim Baker would still be wearing his gray tweed this morning. I'm so glad you didn't change." A significant remark for a somewhat dour, sober Scotsman, who was long one of the creative educational leaders of Methodism.

The election of bishops, in the years before union, was always the high point of General Conference life! My election came at night in the great auditorium at Kansas City with galleries crowded. "Bishops Hughes, McConnell, and Nicholson were delegated to escort Bishop-elect Baker to the platform," so reads the record, "and as he came forward the Conference rose in enthusiastic greeting." Immediately before the announcement of my election the Committee on Education had presented a far-reaching report on the Wesley Foundation which had been adopted.

I shall not attempt to describe my own personal feelings except to say that I did not sleep at all that night. My friend John R. Mott, being obliged to leave before the electing ballot was announced, wrote me a note saying, "I confidently expect that it will carry you in—into one of the highest and holiest responsibilities known among men. In one sense I shrink from losing you in the University work but if God calls you into this new and enlarged opportunity, He will enable you in the new capacity to safeguard

and carry forward the interests of the work of Christ among students the world over. My feeling is touched with sadness of course."

Sunday May 27th I was consecrated a "bishop in the Church of God" by Bishops John Nuelsen and Edwin H. Hughes—my sponsors being very dear friends Archibald Knode Byrns and William Edward Shaw. Central among the supporting friends were Mrs. Baker and our dear daughter Lois, both of whom knew that a new era was opening in our close-knit family life.

I was surprised at the reaction to my election "back home" in Urbana—both within and without my congregation. Without exception there was approval of the action of the General Conference. It was a summons I could not refuse, "a duty to which I had been called to which my local church must agree." All agreed that it was the highest honor of the church—though, thank God, there were such expressions of sorrow at my leaving as cannot properly be quoted. I will, however, quote some sentences from the editorial of the "Daily Illini" (the student paper): "The campus was more than gratified. . . . Dr. Baker will leave several (sic) edifices to his credit. . . . but these material accomplishments will not compare to what he has done in a spiritual way. His personality, his interest in students and their activities, and his broad way of looking at life throughout his twenty-one years of service to the University will be the things for which he is remembered in years to come. . . . There is no way of estimating a loss like this. . . . Now when the crowning glory of twenty-one years service arrives, he can accept with the satisfaction of



knowing that what was done during this time was done well."

(Daily Illini May 25, 1928)

And for Illini friends, I proudly quote from a letter from Carl Stephens. "Though I am mindful of the new opportunities opening up for you in your new work, yet I cannot help feeling real regret at your going. Somehow you belong here, along with T. A. and G. and Shorty Fay and the rest. Indeed you have become almost a tradition."

Though my people accepted my election in good Methodist fashion yet there was dissent on the part of some, and dismay on the part of others, at my assignment to Korea and Japan. Some believed that I should have been kept in the United States especially because of my previous connection with student work and life, while others thought of Korea as a place infested with tigers and bandits. A dear physician friend wrote "aghast" with "rising anxieties" "at portents, flood, earthquakes, pestilence, malaria, intestinal parasites, and so on, ad lib." As for the Bakers, they were highly pleased at the prospect of serving in the Orient and went with glad hearts on this new path in their pilgrimage.

It had been the intention of the General Conference to do away with the Seoul Area but that intention was spectacularly overthrown by a remarkable speech by Helen Kim of Ewha College in Seoul. This slight, able little woman literally swept the Conference off its feet, "turned it upside down" one famous layman wrote. The oratorical achievement of Helen Kim will live forever in Methodist

annals. It would be better to call it "the passionate, deeply sincere plea" of a sincere woman genuinely concerned for the life of her people and of her nation. I may add that Dr. Helen Kim, academically as well as spiritually equipped, belongs among a little group of famous women who have been mighty persons in the Christian enterprise—such women as Wu Ye Fang in China, Michi Kawai in Japan, and Sarah Chakko in India.

My election was a complete overturn for the Baker family. Our daughter Lois was already committed to a year of service in the Methodist Social Center at Chateau Thierry, France. We drove her to New York for her sailing. So provincial were we that no one of us had ever sailed the high seas. Mrs. Baker and I can never forget the desolation which swept over us as we stood on the wharf waving our farewell to the daughter standing alone on the deck of the receding vessel. I may add here that Lois was always an adventurous girl and at the end of her year of social work in France she came out to the Orient alone for a year—by way of Moscow and the Trans-Siberian railway.

In early September Mrs. Baker and I sailed from Seattle for Yokohama on the *President Cleveland*. It was a stormy northern voyage, made all the more tumultuous and upsetting by the fact that our ship carried a load of rattan furniture—not very heavy ballast for a storm-tossed sea.

The reference to the storm reminds me of my first—and most important—lesson in being interpreted into a strange language. We had landed at Yokohama at noon and one of our most competent linguists among our missionaries—a man of forty years' experience in Japan—took me down to his Boy's School in the early evening. Of

course I must make a brief speech to these Japanese boys so I began with reference to our recent arrival, the stormy voyage, my uncertain stance requiring me to hold hard on the desk. "We have truly been on the 'bounding main'." Dr. Draper never did get "bounding main" translated—about and about he went without success. And I learned on that first night in Japan to avoid figurative expressions when being translated. I heard later that one of the most brilliant Japanese "lost such face" in translating an American who insisted on quoting poetry and other figurative language that he would never afterward act as an interpreter.

This sea journey was the first of scores of other ocean journeys . . . so that we who had known nothing of oceans, became familiar with many of the various national ships on the Pacific, and in later years many round the world vessels. And as a plain matter of fact so constant were our journeys especially in the following quadrennium that our trunks were seldom unpacked. Our official tours of duty took us back and forth between Japan and Korea, repeatedly into China, and then later to the Philippines and Malaysia and Indonesia. The shape of our remaining years was being largely determined by this Quadrennium.

Though my life took a new direction in 1928, through all the succeeding years my interest in youth has been at the center. In the second year of my Episcopal responsibility the first Wesley Foundation overseas was established in Tokyo. Though the building was destroyed in the burning of Tokyo it has now been restored and the work is a living creative part of the United Church in Japan.

Two things happened at the last General Conference

before my retirement. The first was this: on the day of my last Presidency of the Conference my picture was published in the Daily Advocate with these words underneath: "The Friend of Students" which I consider one of the highest honors ever given me. The second was a dinner given me by the Student department of the Board of Education. At the dinner *Motive* gave me an award in the name of the Methodist Student Movement, which reads as follows:

*Citation of Appreciation*

Presented by Motive Magazine

Bishop James Chamberlain Baker

In recognition of distinguished service to the Methodist Student Movement, Founder of the first Wesley Foundation, University of Illinois.

## These Foundations--and Many More!

IN this chapter I am undertaking the difficult task of choosing a few Wesley Foundations from the many for the purpose of illustrating how the movement has grown in widely different environments. There are now in this year, 1960, 181 fully acknowledged Wesley Foundations which meet the standards set up by the order of the General Conference. There are an additional 31 approved units of work which are a part of the "united plan." Also there are large numbers of what we may properly call "Wesley Foundations in Process."

Probably the most thoroughly organized approach in the Methodist Church to students is in Texas.<sup>19</sup> Here the Methodist Student Movement is at work in church related, in tax-supported, and in private institutions with a total student budget in 1958-59 of \$298,412—and a total property investment to date of \$1,317,350. There are 20 approved Wesley Foundations with 16 of them having Bible Chairs. The total enrollment of students last year in State Schools in Texas was 107,470 of whom 22,581, or approximately 20% were acknowledged Methodists.<sup>20</sup>

The Wesley Foundation had its first serious tryout as

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<sup>19</sup> See M.S.M. Annual Report 1958-59 Interconference Board of Trustees. A fascinating document.

<sup>20</sup> Personal letters from the Rev. Glenn Flinn who has been a highly constructive figure in the development of student work in Texas and in Hawaii.



a program of student evangelism in a so-called mission field overseas at an Imperial University in Sappora in the Northern Island of Hokkaido in Japan. The Rev. and Mrs. T. T. Brumbaugh were in charge of this work and there made it clear that Methodist Student work methods could be effectively employed in Asia as well as in America. It was my privilege in 1931 to transfer the Brumbaughs to Tokyo to establish a Wesley Foundation in that vast city with its astonishing number of students. Until the war broke out in 1941 this Foundation was related integrally to the Japan Methodist Church.

With the merger of more than thirty Protestant denominations to form the United Church of Christ in Japan, this student evangelism program became the Student Christian Fellowship. After the war the Student Center was rebuilt on the excellent site of the "Foundation in Tokyo," and student workers from the United States have been sent and maintained by the Division of World Missions of the Methodist Church to give proper leadership. Until recently Miss Umeko Kagawa, daughter of Japan's great Evangelist and Social Reformer, was the Associate Director. Thus, the Wesley Foundation has not only been exported and taken root in Japan, but has been indigenized. It has extended its influence throughout the nation, and is now closely allied with the student work program of the National Christian Council of Japan.<sup>21</sup>

I have long believed that the Wesley Foundation type of work should be widely developed overseas. Therefore, I

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<sup>21</sup> Personal letter from T. T. Brumbaugh, Executive Secretary of Division of World Missions for East Asia.

was quickly responsive to a remark in the Council of Bishops made by Bishop Santi Uberto Barbieri<sup>22</sup> indicating his keen desire for an organizational approach to students in South America. Later in reply to my inquiry he wrote on August 3, 1959, as follows:

"It is really true that I have manifested a great deal of interest for the establishment of Wesley Foundations in Latin America. My plea was to have at least ten of them scattered all over the continent. Two of them should be in Argentina. One of them in the city of La Plata (Province of Buenos Aires) and the other in the city of Tucumán (Province of Tucumán). . . . La Plata is, after Buenos Aires, the most important University center of the Republic from which many outstanding citizens have come for the good of the Republic."

The Bishop goes on to speak with deep concern and passion of "*the urgency that we have in this matter of evangelizing students.*" (My italics.)

The Division of National Missions has long participated in the work of our church at tax-supported institutions. I have already referred in a preceding chapter to the first gift for such work coming from this Board, and also the survey carried through later by Secretary D. D. Forsyth.\* During the past fifty years this Division (formerly called the Board of Home Missions) has invested thousands

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<sup>22</sup> Resident Bishop of Buenos Aires area, Argentina, Bolivia, Uruguay. Also one of the Presidents of the World Council of Churches.

\* See P. 21. In making that survey I wired Dr. Forsyth from Seattle and asked for quick action in the purchase of the site adjoining the campus of the University of Washington in Seattle where we have one of our best Foundations. *His response was immediate.*

upon thousands of dollars in buildings to house student work.\*

The beautiful building of the Wesley Foundation at the University of Hawaii, dedicated March 6, 1959, has been a project of the Division of National Missions. It has been financially reinforced from Texas, and Southern California and the First Methodist Church in Palo Alto, California, which church and Wesley Foundation at Stanford University provided \$15,000 for the Chapel. The Palo Alto pastor, Dr. Marvin Stuart, says that James McGiffin, the organizer of the Methodist Student Fellowship at the University of Hawaii, was the man who opened his eyes and the eyes of his congregation to the vast possibilities of Wesley Foundation work at the crossroads of the Pacific. Many races and religions make up the company who meet at this Methodist Student Center just across the street from the University of Hawaii. "Their line is gone out into all the earth."

Twenty-five percent of the students in the state schools of Kansas are Methodist. In 1958-59 there were 8,426 students at the University of Kansas at Lawrence and 2,044 were Methodists. The Wesley Foundation has a beautiful building within a stone's throw of the Student Union. Edwin F. Price has been Director for forty years. Under Price's creative leadership the program of work has been extensive—socially, religiously, academically strong and admirable. An important part of Price's work has been in the Kansas School of Religion in which eight

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\* The division of National Missions has established a Wesley Foundation at the University of Puerto Rico, and has plans for one at the University of Alaska in Fairbanks.

denominations share and which has won deserved recognition from the University of Kansas.

Director Price has kept in touch with many of his alumni and this is his report: "Well over one hundred of our alumni have entered the church's ministry, missionary service, and related fields of Christian Education, etc. I have a record of ministers serving in pulpits, not only in Kansas, but in one-third of the states of the Union, and of missionaries who have gone to many 'foreign' countries—India, China, Japan, Belgian Congo, Argentina, Peru, Pakistan, Philippines, Burma. Leadership of four Wesley Foundations has come from our alumni." In addition to these in the special service of the church Dr. Price describes the splendid Christian contributions of many laymen through different vocational channels—medicine, teaching, business, coaching, music, engineering, politics, etc. With grateful heart for the high privilege which has been his, Price writes "*I do believe wholeheartedly in this ministry.*"<sup>23</sup> (My italics.)

The Virginia Conference has manifested ever-increasing concern for students in all types of institutions. It employs a full-time Director of Student Work. He writes "The Key word in Wesley Foundation work in Virginia is 'expansion'. Already there are eight accredited Wesley Foundation units and there are five others under way to accreditation. Last year the Wesley Foundations ministered directly to nearly 5,000 Methodist Students."

One of the significant things in the impressively intelligent Virginia situation is the response of the members

<sup>23</sup> Personal letter from Edwin F. Price, July 21, 1959.

of the Conference to the challenges brought them by this competent Director of Student Work.

In 1949-51 a careful study, under the direction of Professor Murray Leiffer, was made of the student situation in the San Francisco and Los Angeles Areas. The result was published in pamphlet form under the title "Methodist Student Work at the Colleges and Universities of Arizona, California, and Nevada." While the student population has grown enormously since that survey it is still important and suggestive.

At the present time the Methodist Church serves at 17 institutions of higher learning in Southern California and Arizona. The total population of these student communities is 90,000 plus and more than 10,000 of these young people are Methodists. Ministers to students are continuously at work gauging the impact of student life and searching for new and better ways to develop vigorous young Christian leadership. They are training tomorrow's church leaders as they engage students in Bible Study, seek to develop their Christian faith, interpret vocations in Christian terms and spur them to seek education with Christian perspectives. These objectives are accomplished through worship, lectures, films, discussion groups, credit and non-credit courses, prayer groups, counselling and service projects. Social and recreational activities are also a part of the enterprise.

In the San Francisco area there are eleven Campus Ministers at eleven institutions with four fully accredited Wesley Foundations.

In addition throughout California there is a strong



movement under way in relation to the many, many Junior Colleges.

Ohio Methodism has shown ever-increasing concern for her students. She is rich in church-related schools and in addition has been keeping company with her own students with constructive ministries wherever they go. At Ohio State University she has been at work for more than forty years and in 1954 dedicated one of the most adequate and beautiful buildings in the country. Geographically it is located near the campus. Two great churches widely separate from each other adjoin this far-flung campus in the heart of a great city. Each has long been active in student work and the experiment is now being made of a unit of the Foundation at each though the entire program is centralized at the new center building. The total enrollment at this great University for 1959-60 will run in the neighborhood of 27,000—about 24% of whom will be Methodists.

Faced with the problems of commuting, of relationship to a number of Methodist churches in the city of Columbus, with two special units of work in two great churches adjoining the campus, with a fine alert Board of Trustees and an unusually capable staff of three full-time and one part-time, this Foundation is worthy of special study. The history of work done and persons kindled to new life and service is full of inspiration and challenge.

One of the most admirable pieces of student work has been done at the University of Alabama at Tuscaloosa by the Rev. and Mrs. William G. Echols. They have just retired after celebrating their 25th anniversary in this stu-

dent center. They have had a marvelous personal ministry to both faculty and students in addition to notable academic achievements. As many as four hundred students have been enrolled in courses in religion for which the University has given credit.

One other Wesley Foundation I must mention is at Ames, Iowa, where the present Pastor-Director has been at work creatively for a quarter of a century.<sup>24</sup> There is a Methodist inter-Conference organization for work among students in Iowa at tax-supported institutions. Fully 25% of all these students are Methodists.

The development of the Foundation at Ames is a romantic story. It is an integral part of the Collegiate Methodist Church. As the picture shows the two are bound together in their church structure as they have been bound together in spirit from the beginning.

The astonishing climax of their enterprise at Iowa State College has been under the remarkable leadership of G. S. Nichols. Because of the completeness and effectiveness of his program this enterprise in 1950, in a poll conducted by the *Christian Century*, was selected as one of the twelve "Great Churches of America."

"Our alumni," Dr. Nichols writes, "who are in the ministry or in other fields of labor, are scattered all over the world—in Africa, in India, in Burma, in Korea, in South America. . . . It has been a wonderful quarter of a

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<sup>24</sup> See fine informational article "The Campus Parish Is Alive" *Christian Advocate* May, 1958. The author describes the work of "Veteran Pastors" who symbolize the church at work on campuses of state and independent schools of higher learning.

century. *I'm just as excited about it as I was the day I landed in Ames.*" <sup>25</sup> (My italics.)

The most extensive and intensive development by a state university—within its corporate organization—in relation to the religious life of its students, is at the University of Michigan in Ann Arbor. By the official action of its Board of Regents there has been established the *Office of Religious Affairs*. Under this office twenty-one religious counsellors named by religious bodies are given official university recognition as counsellors. In addition, the University publishes in its announced curriculum fourteen courses in religion for the purpose of enabling a student to take his A.B. degree majoring therein, or to take higher degrees with religion as a major.

State universities of Indiana, Kentucky, Florida, North Carolina, Ohio and U.C.L.A. are shaping their curricula and counselling in religion after the Michigan pattern; while Iowa, Oregon, Virginia, Georgia, Texas, Illinois, Colorado, and Minnesota have developed plans to reach the same goals.

Dr. Edward W. Blakeman, who organized the Wesley Foundation at the University of Wisconsin, was (1933-1948) counsellor in Religious Education on the faculty at the University of Michigan, and had much to do during his period of service with the tremendously important present curricular developments at tax-supported institutions.

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<sup>25</sup> From a personal letter from Dr. Nichols, dated July 21, 1959. I had the honor of sharing in the dedication of the Wesley Foundation in 1956. I can never forget speaking to two great congregations of faculty and students on Sunday morning, November 11, 1956.

Dr. Blakeman has recently made a study of the religious vocational results at the University of Michigan. He reports that 1,209 graduates of that university have entered religious vocations, 104 of them have gone into medical missionary work.

Would that I could make some report on each one of the 181 Wesley Foundations—small as well as large. Each of them is important and deserve our utmost support. It is an interesting and thrilling story and is all too little known. A distinguished lawyer friend, having the opportunity of meeting a large number of Directors of Wesley Foundations, wrote me of his high appreciation of their evident character, ability and leadership. Many of them continue in this work at serious financial sacrifice—for the Methodist Church does not yet have the imagination and ability to support this worthy part of her work in Higher Education.

After 26 years as Secretary of Student Work in the Methodist Board of Education Dr. Hiel Bollinger <sup>26</sup> has written recently a report on the matter of professional leadership: "In some ways this is the most discouraging feature of this type of work. Methodism has never yet seen the vast potential for the church and the Kingdom of God in placing well-trained, well-paid, and consecrated leadership at the state and independent colleges and universities. On the other hand, these devoted servants of God have worked for years in Wesley Foundations with low pay, poor facilities and inadequate backing on the part of the church. What these men have accomplished in great cen-

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<sup>26</sup> From an unpublished article by Dr. Bollinger.

ters of America is little short of miraculous. For example, although in studies made, it has been said that any student foundation does well if it reaches 10% of its constituency in a large state university nevertheless in 1957-58 the Wesley Foundations of Methodism reached 61% of their constituency and produced over 1,000 candidates for the Methodist ministry." <sup>27</sup>

Official figures from the United States Office of Education indicate that by 1968 there will be 10,000,000 men and women in college. The astonishing figure of our students always seem to run beyond forecasted estimates, because of the rising number of high school graduates. The official estimate by the Office of Education predicted a 1960 college enrollment of 2,500,000 but already today, in 1959, there are almost 3,500,000 in college. (*New York Times*, June, 1959.)

If the Methodist percentage continues as it has for some years our constituency and responsibility will range from 10% on the West Coast, 20% to 25% in the South and Middle West and again a smaller percent on the East Coast. Methodism has a wealth of young life and it should stir us to enthusiastic and competent procedures to keep company with our youth in all their life and undertakings. They are our future. Many new and creative things are being done but we are far from realizing our privilege and compelling opportunity.

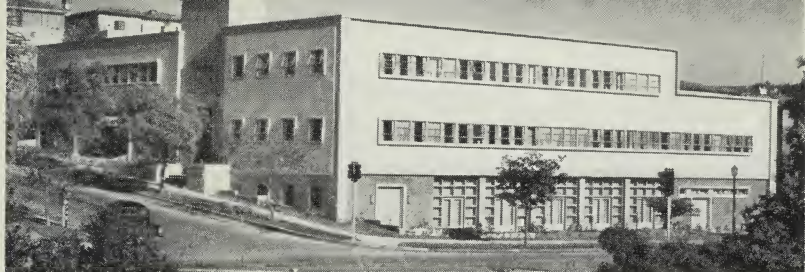
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<sup>27</sup> We still hear the remark that "the church must depend on church related schools for her specialized leadership." President E. P. Robertson of Wesley College, North Dakota used to say "If we only fish in one pool, that's the only pool in which we shall catch fish." We must fish in all pools for both ministerial and lay leadership. Dr. Robertson is a creation figure in the history of Methodism's approach to students.



Thoughtful responsible citizens through living approaches and goals such as I have described in preceding pages have a profound duty at all educational institutions. Our hope and purpose has been and is to help to develop thoughtful well-rounded character, with passionate realizations of social and spiritual responsibilities, and consecration to the fulfillment of these responsibilities. Only in that fashion we may make our educational investments sound investments, giving training not only of the mind and body, but of the spirit as well.

One thing we must keep in mind—a thing which it is almost impossible for the older generation to understand, namely, that we cannot simply hand over to the new generation ready-made standards, customs, and beliefs. These may be offered as a suggestion and help from the older to the younger, but they cannot be accepted and repeated by rote. The hard-won achievements of the thinking of “troubled dead men” cannot be taken over without the toil and agony of experience by the “cocksure living.” Each succeeding generation must work out its own salvation with fear and trembling. It must achieve its own beliefs and customs in the concrete terms of its own life if they are to have reality and power. In this they should have our own unfailing sympathy and help.



*University Religious Center, University of California, Los Angeles.*

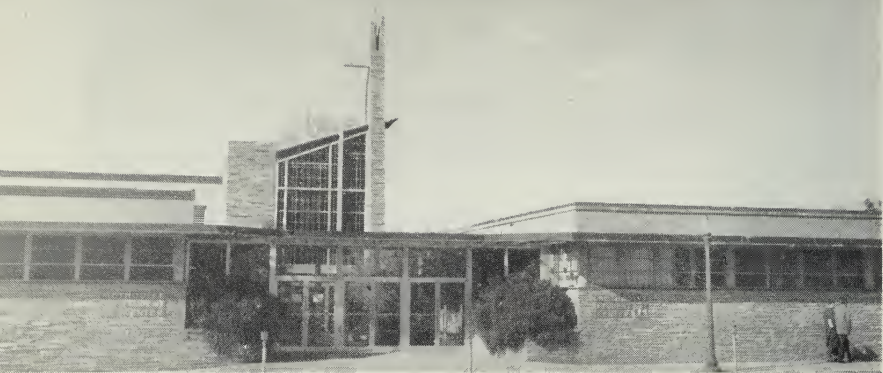


*The Wesley Foundation at the University of Oregon, Eugene.*

*The Wesley Foundation at the University of Miami, Coral Gables, Florida.*







*The Wesley Foundation at the University of Texas, Austin.*



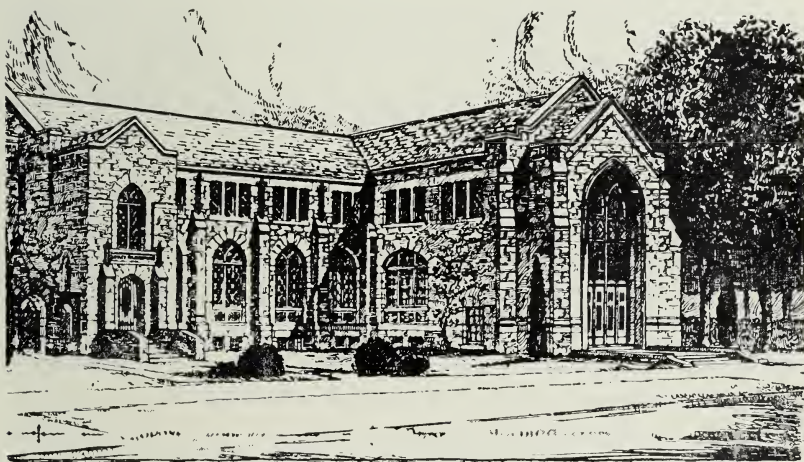
*The Wesley Foundation at the University of Colorado, Boulder.*

*The Wesley Foundation at Louisiana Polytechnic Institute, Ruston.*





*The Wesley Foundation at the University of Hawaii, Honolulu.*

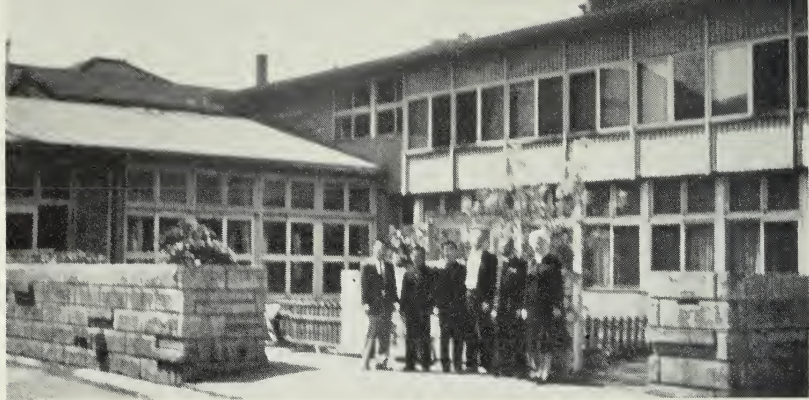


*The Wesley Foundation at the University of Wisconsin, Madison.*

*The Wesley Foundation at Ohio State University, Columbus.*







*The Wesley Foundation in Tokyo, Japan.*



*The Wesley Collegiate Church and the Wesley Foundation at Iowa State College, Ames.*

*The Wesley  
Foundation at  
the University  
of Kansas,  
Lawrence.*





## Epilogue

FIRST of all I wish to thank my colleagues—the Bishops of The Methodist Church—for their interest in presenting this book. Without their request for its publication, and their continuing concern, it would never have been written. I am immeasurably indebted to my steadfast friend, Dr. Paul Burt, for his advise and cooperation in everything having to do with this book, though I absolve him from responsibility for anything that I have said. My thanks are also given to those generous friends who financed the project, especially to Professor Charles G. Howard of the University of Oregon.

There is nothing equal in importance to keeping company with our youth wherever they may be in school. However inadequately I may have described this privilege and task of our Church it has been my controlling purpose and passion to describe it.

On the very day I write these final words to this book the Governor of California has presented his Annual Budget to the citizens of the state. He asks for this year 43% of the total amount for public education. In dollars the Governor's request exceeds one billion and fifty-two and one-half million dollars. Judging from past history most of the request will be voted by the Legislature.

This is a startling amount for public education ; it is even

more startling when we take note that it is a symbol of what is happening in the fifty states of the Union. Of the 10,000,000 students the U. S. Department of Education has estimated for the year 1968, an overwhelming percentage will be in tax-supported institutions. (I emphasize the fact that these institutions are our institutions, supported by us as citizens. Often they are referred to as though this were not the proud fact of our American life.)

Of all these students from 10% to 30%—depending on the geographical location when counting—are to be described as our Methodist Constituency. The vast increase of the student population constitutes the sharpest challenge of our history, namely, are we preparing in any adequate way to keep company with our own youth wherever they may be in school? My own conviction is that we are only dimly alert to our priceless wealth of student life. For example, within the range of my own observation literally hundreds of our ministers and people gave no adequate place to Student Recognition Day this year. That would be only a slight beginning of the acknowledgment of responsibility even on the local level. As for the Church as a whole I refer again to Bishop McDowell's classic letter on page 13 of this story where he said for Illinois: "It is the natural duty and privilege of the Church throughout the State to share a great work at a most strategic point—we must not lose our own." We should now enlarge the McDowell statement to read: "It is the natural privilege and duty of the Church through its entire borders to share . . ."

Let no one say that I am "laboring the obvious" and that the Church is already awake and on the move. Undoubted-

ly in several states great progress has been made but in most parts of the country there is lamentable unawareness. And Bishop Barbeiri asks for 10 Wesley Foundations in Latin America! The actions of the 1960 General Conference will show whether there is wider, and anxious, concern at this "most strategic point" in our Methodist life and work.

In the very important 1960 FACT BOOK of Methodism there is no mention of 181 Wesley Foundations and that they are an official part both of Methodism and of the Quadrennial program of Christian Higher Education. It is an incredible omission.

I am very thankful that the Council of Bishops of the Methodist Church has expressed profound interest in our student constituency. They are not responsible for the particular things I have said but they do wish most emphatically to call the attention of the entire Church to our privileges and duties among students. In one of his last important addresses John R. Mott said: "I have asked myself—what are the central principles on which I have founded my life work? First, to make the Universities and Colleges of the world strongholds and propagating centers of a vital Christianity." This should be a "central principle" for us all.

## APPENDIX ONE

# The Task of the Church in a University Center\*

So Moses was educated in all the culture of the Egyptians. Acts 7:22 (Moffatt)

He endured, as seeing Him who is invisible. Hebrews 11:27.

**T**JOHN KNOX is reported to have said that the state has an asset in every man that it educates. While acknowledging that this is the achievement to be eagerly sought we have to confess that many of those who go through our schools and colleges today are serious liabilities instead of assets. How to make sure that our educated youth will be an asset to our commonwealth, the nation and the world—this is the problem that is set for us today. Unless ideals of service and generosity supplant those of selfishness and greed, unless our students have social imagination and a deep sense of social responsibility, they will not add to the moral and spiritual capital of their generation and to the richness of its life, but will rather subtract from it. The first task of the college or university is to develop qualities of mind, of heart and of will, which taken together mean a dynamic, effective personality set in the

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\* A sermon preached at the installation of Student Council of The Wesley Foundation at the University of Illinois, 1927. After many years this still describes for me the very heart of our task.

midst of the opportunities and tasks of the modern campus and the modern world.

In the last thirty-five years the actual registration in our colleges and universities has increased six times as rapidly as our population.

Even a casual reading of educational literature reveals the fact that parallel with this vast increase in our student bodies is a great dissatisfaction among educators with the educational program, alike in its content, its methods and its goal. Especially is there a growing conviction that the results in the life of the student—the goal of the whole process—are decidedly unsatisfactory.

There is a deepening belief that vital religion is the element lacking. The story of Moses is a useful symbol to us. "So Moses was educated in all the culture of the Egyptians." As a member of Pharaoh's household he received all that that ancient state could bring him in the way of knowledge and equipment. But he also "endured as seeing Him who is invisible." Then the wealth of knowledge took on spiritual meaning and the accumulation of powers found spiritual use. Then he became an asset not only to his generation but to all after time, "dear to God and famous to all ages."

Therefore I do not discuss at this hour the instruments through which this Council will work, but rather some of the religious needs of students in the light of which we must organize and adjust our plans, materials and methods.

## I.

The first demand of thoughtful students is in the field of the intellectual interpretation of religion. I do not mean that the student wants to be taken into the lecture room or laboratory. He is not asking the Church for philosophy, sociology, science, or politics, but he does want his religion integrated



with his other human interests. He wants to know that the interpreter of religion comes to his task with a scientific mood and temper, with adequate training for his work, and with a background of knowledge of the currents of contemporary thinking and practice. Only recently one student who felt he had great difficulty in keeping his intellectual self-respect as he listened to his pastor, remarked, "Why can't we have experts in the field of religion as we have experts in history and science, men whose speech carries an authentic note?"

While a student is impatient with doctrines abstractly stated or obscured by an outworn vocabulary, he is deeply interested in the intellectual content of his religion. No one wins a readier hearing among college students than one who opens up the meanings of religion if he speaks in the vocabulary of the present day and if he is open-minded, tolerant and free from dogmatism. Many a student is eager to re-think, in terms of his own life, the meaning of God, Christ, prayer, duty, immortality. The profounder the theme the greater the interest. Religion is the most fascinating of all topics if we only know how to talk about it without hackneyed phrases of second-hand piety and antiquated theology.

Consider how great is the need of this intellectual interpretation of religion for the student today. He has been told that intelligence cannot live with religious faith, that there is an irreconcilable conflict between science and religion. For this confusion the Church itself is to a large degree responsible.

Then we must add the fact that there are in our faculties many able advocates of a mechanistic interpretation of life and experience, which leaves no place for God, freedom, duty. Some teachers have developed a very clear anti-religious

complex which leads them to go out of their way to scoff at the great faiths of humanity.

We cannot, however, leave such a statement as though it were an indictment of all teachers. Some of the most helpful of "Apologetic" interpretations are coming from faculty men. Recall, for example, the work of President Hopkins among Dartmouth men, or the writings of men like Hocking, Millikan, Whitehead, Coulter, Conklin, and many others.

Emerson's exhortation to the preacher is a great word for all interested in the higher life of humanity: "Be an opener of doors to those who come after you, and don't try to make the universe a blind alley."

## II.

The second great demand is for a convincing Christian ethic. This arises out of the devastating confusion in the minds of the present generation concerning the art and conduct of life. A pagan theory of human life is current to the effect that it is the inevitable lot of mankind to wallow in the "formless, unchannelled turmoil of instinct and passion." Man is an animal like other animals. "Selfishness is the supreme law of animal life and consequently self-interest is the only legitimate human impulse. Appetite is the supreme force of the human heart. Personal gain by day, passionate indulgence by night are the only ultimate hopes and desires. Man is in no sense his brother's keeper. The idea of service is sheer sentimentalism, 'slum morality.' Love is simply an incident of the physical organism and religion is a troublesome superstition to be gotten rid of as quickly as possible."

Many have tried to think through human life in this way and multitudes are trying to live on this animal hypothesis. If you question the truth of my statement, turn to the tides of books, magazines, plays, moving pictures in the service of

sensual gratification—a piteous chronicle of diseased frivolity and tainted appetite which persistently exhibits humanity under its least worthy aspects, under the sway of the least elevating motives and passions, with an increasing accompaniment of winks, leers, giggles and grimaces.

All this must be met with a competent and clear Christian philosophy. Over against this cheapening of human nature must be put the wonder and glory of human life. A new morality must be stated, illumined, and made commanding.

We must understand, however, that the older generation cannot hand over ready-made its own standards, customs, and beliefs. These may be offered as a suggestion and help from the old to the younger, but they cannot be accepted and repeated by rote. Each succeeding generation must achieve its own ideals, beliefs, and customs in the concrete terms of its own life if they are to have reality and power.

It is this process of moral judgment leading to a creative moral life which is going on for many students as they attempt to face unflinchingly the actual human situations on the campus.

This process also puts reality into the religious life. It is when one is engaging in a genuine endeavor to live for the great interests that one seeks the re-enforcements of religion and they come to have greater meaning.

### III.

A third demand is for an interpretation of the social meanings in religion. What does religion mean in practical life? Does it make a vital difference in the relationships of men to one another? Do we truly mean to seek a Christian world? Are we dead in earnest to know and to do the will of Christ? Or is our religion a make-believe? Shall society be based upon service instead of profit? Do we intend to end war? Are we

willing to change the social system if that is what the teachings of Jesus really mean? Do we believe in the brotherhood of individuals and races? These are some of the searching and root questions intelligent youth are asking. "Do we really mean to know and do the will of Christ on the earth, or is our religion a make-believe?"

There is a fine discontent with present conditions. In all our student bodies there are "conscripts of the dream"—the dream of a Christian social order on the campus and beyond its borders. Youth has moral sensitiveness and imagination, together with a willingness to venture. In their youthful untried enthusiasms and idealisms the older generation seems to them to be giving a tame and slavish obedience to the standards of the past rather than grappling heroically with the problems of the present and future.

This demand on the part of college students that living issues be faced is bringing a new breadth to religion, making it "moral" in the best sense, and bringing a new reality, too. At the same time it promises to make people who are satisfied with the "status quo" even more uncomfortable than they are now. President Wooley, of Mount Holyoke, recently remarked that the college student is no longer on the defensive with regard to his religion. The tables are turned, and it is the older generation that is on the defensive. Youth's questions are searching and radical, getting to the root of our discontents and disorder.

What is the attitude of the older generation toward youth and its questions? Many are frankly bored. They have forgotten they ever were young and they are irritated by youthful freshness and exuberance.

Others are cynical. They sneer at the thrills and aspirations natural to youth. They want to keep youth ignorant of the eagle in his nature. Many of those who take this attitude are

pitifully betraying their own past. There was a time when their eyes kindled with a great hope and their hearts flamed at injustice and their purpose was to give life to some great service. Now, subdued to prudence and worldliness, they try to darken the sunrise in the soul of youth.

"Juvenile squeeks," so the Chicago *Tribune* described an eager group of young people trying to find the Christian way of life.

Then there is the attitude of repression which is a part of the strong-arm movement of today, the "firing squad type of mind" that would tell youth what to think instead of teaching it how to think. There is a vast deal of unwise paternalism in our university life today. I find myself in entire accord with President Glenn Frank: "Universities that teach their students what to think are a menace to a democracy. Universities that teach their students how to think and then trust them to decide what to think from year to year in a growing world are democracy's one indispensable safeguard. . . . The university must do more than furnish the minds of its students; the university must free their minds as well."

Organized religion has a tremendously important educational task here because of standpat, reactionary, anti-social repressive attitudes within many of our educational institutions. In many places there has been a desire to make the Church a sort of private chaplaincy to university administration, controlled and directed by them.

I speak with deep conviction here. The Church must claim and hold fast its freedom if it expects to have any leadership among students and faculty. It must be no man's servant and be controlled by no outside agencies nor groups.

#### IV.

Thoughtful students to a greater degree than ever in my



knowledge are seeking help in entering into the vital experience of religion. Religion is something to be realized in life, and all our ministries must find their reason for being and their culmination in helping to achieve this. In the study of religion it is important to rethink its great doctrines and integrate their intellectual implications with all our other human interests; to throw light upon the art and conduct of life; and to explore the imperatives of religion in the varied social relationships of life. But religion culminates in the vision and experience of the living God—the source of all truth and beauty and goodness. Until the Church has helped to give this vision, it has given men no certain motive and power to practice the wise lessons they may have learned. Nor does it satisfy “the inarticulate hungers of the heart for beauty and the touch of the Unseen.”

## APPENDIX TWO

# Organizational Structures in the Expanding Wesley Foundation Movement\*

### *On the Administrative Level*

Though both the Wesley Foundation and the Methodist Student Movements have zealously sought not to betray their designation as "movements" by being rigidly structured, nevertheless the growth represented by this story, from the "first Wesley Foundation" to the present time, could not have come about without some organization by which leadership is selected and invested with responsibility to further the cause.

The first and primary agent since 1939 has been the Department of College and University Religious Life in the Board of Education, and prior to that the corresponding departments in the Methodist Episcopal Church and the Methodist Episcopal Church, South. In the Methodist Episcopal Church the first executive officer was Dr. Warren Sheldon, who helped to guide the earliest expansion of the Wesley Foundations in the North. But since 1939 the official leadership has been in the very able hands of Dr. Hiel D. Bollinger and Dr. Harvey C. Brown. To all intervening generations of students, these men have sym-

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\* Written by Paul Burt.

bolized and embodied the Wesley Foundation and the Methodist Student Movement. And rightly so, since to them more than to any other two men must be given credit for the rapid expansion of the Wesley Foundation ministry, the vitality and character of the Methodist Student Movement, and the awakening of the church to some measure of its responsibility for this ministry.

The General Conference of 1952 authorized establishment by the Board of Education of a "Commission on Standards for Wesley Foundations," consisting of six members of the Division of Educational Institutions of the Board of Education, and five persons, not members of the Board, actively engaged in Wesley Foundation work. This Commission set up, with the approval of the Division, standards which any Wesley Foundation must meet in order to be accredited as an institution of The Methodist Church. The Commission has met annually, received and reviewed reports from each Wesley Foundation applying for accreditation, and has submitted to the Division each year for its approval a list of Wesley Foundations to be so accredited.

### *On the Student Level*

Whenever students are possessed by an idea, a faith, or a cause, they will inevitably seek to link themselves with like-minded students from other colleges and universities. Intercollegiate student organizations such as the World Student Christian Federation have played a very important role in the church, and have even furnished a significant share of the leadership in the Ecumenical Movement.

So Methodist students have gathered in commissions

## THE FIRST WESLEY FOUNDATION

and conferences, on state, regional, and national levels. The first conference specifically of Wesley Foundation students was held in 1936 at the University of Illinois, in response to an invitation from the first Wesley Foundation to all Wesley Foundations in the Middle West. Since then, however, the Methodist Student Movement has been inclusive of all Methodist students, whether at church-related, tax-supported, or independent institutions. There are now 40 state or regional organizations. The student presidents of these state or regional movements are members of the National Methodist Student Commission. This, in turn, has been a constituent part of the National Conference of the Methodist Youth Fellowship.

The first National Methodist Student Conference was held in St. Louis, Missouri, in December, 1937, bringing together students of the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church, nearly two years before their reunion in 1939. The second, third, and fourth National Conferences were held in December 1941, 1945, and 1949 respectively, at the University of Illinois in Urbana. The fifth and sixth, in 1953 and 1957, were held at the University of Kansas at Lawrence, Kansas.

### *At the Professional Level*

Following a seminar of professional workers with students conducted by the Department of College and University Religious Life in Nashville, Tennessee, in 1949, there was formed the "Religious Workers' Association of The Methodist Church." The purpose of the Association was not only to form a fellowship of all those carrying re-

sponsibility for the church's ministry to students for mutual reinforcement and enrichment, but also to develop the ways and means by which an adequate philosophy might be formulated, effective standards established, and common concerns cooperatively pursued. The first general meeting of the Association was held at the Perkins School of Theology in Dallas, Texas, in 1951, and since that time biennial meetings have been held in connection with seminars sponsored by the Department of College and University Religious Life. In 1956 the name was changed to the Association of College and University Ministers of The Methodist Church.

The successive presidents have been Paul Burt, Sam Laird, Robert Sanks, and Darold Hackler.

### *At the Institutional Level*

Since the Association of College and University Ministers includes those responsible for any part of the church's ministry to students, whether at church-related colleges or through the Wesley Foundations, its attention has naturally been given to those matters that are common to all. But there are problems of institutional structure, relationship and management which are peculiar to Wesley Foundations. Collective concern and action on these required still another medium.

Therefore, in November, 1956, representatives of the Wesley Foundations attending a meeting of the ACUMMC formed the "Association of Wesley Foundations of The Methodist Church." Here the membership is not that of individuals, but of the Wesley Foundations themselves, on vote of their Board of Directors. Repre-



## THE FIRST WESLEY FOUNDATION

sentation at its meetings may be either by professional staff or by lay board members as the individual Foundation may direct. The first general meeting was held in November, 1958, preceding the biennial seminar and meeting of the ACUMMC. Future meetings will probably be held under similar circumstances.

It is not the purpose of the Association of Wesley Foundations to undertake anything on behalf of the Wesley Foundations that can be done as well in cooperation with the church-related college through the ACUMMC. Therefore, all matters of professional development, program philosophy and technique will remain the responsibility of the latter group. The Association of Wesley Foundations will devote itself to helping the Wesley Foundations to meet more adequately their institutional responsibilities. It will also furnish the medium by which those engaged in this ministry may be represented in the councils of the church in the field of Christian Higher Education, and help to interpret to the church the significance and urgency of its mission to students. An executive committee consisting of seven regional representatives and three members-at-large carry on the affairs of the Association in the interim of general meetings.

### APPENDIX THREE

Dear Jim: Is there any way to answer a set of questions like these:

What does the church really think of the youth?  
What value does she really place upon them? Money?  
What does she really propose in colleges and elsewhere to do for them and to make of them?  
And what is she thinking of doing for the masses through or by them?

Does the ch. actually have any real, accurate, spiritual, intellectual sense of their value, what it is and how great it is?

Oceans of love to you all.

Ever yours

W-F.H.

A letter received from Bishop William Fraser McDowell, long after his retirement. Our youth were forever his concern.









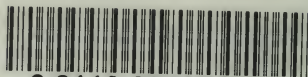


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